

# AMERICA

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## CHRONICLE

House Passes Tariff Bill—Huerta Demands Recognition—Great Peace Centenary—Decision Against Labor Leaders—Mitchel Named for Collector—Canada—Great Britain—Ireland—Rome—France—Spain—Portugal—Germany—Austria-Hungary .....121-124

## QUESTIONS OF THE DAY

Woman Suffrage and the Church of England Marriage Service—A Canonized Balkan Crusader—History of Sabotage—The Rule of the Romanoffs, II—Note .....125-130

## CORRESPONDENCE

The Birthday Celebration at Stratford-on-Avon—The Young Men of France.....130-133

## EDITORIAL

The Danger in France—Is It Unconstitutional?—1869-1913. A Parallel—Reviling a Victim—A

New Insanity—The Peace Congress at St. Louis—"Doctored News"—Colors and Failures—Notes 134-138

## LITERATURE

Literary Sensitiveness—The Children's Reading—Barbara—Sermon Notes of John Henry Cardinal Newman, 1849-1878—The Kingdom—The Land of the Spirit—The Floral Symbolism of the Great Masters—The Book of the Foundations of St. Teresa of Jesus—Die Heiligkeit der Kirche im 19. Jahrhundert—Holy Communion—Notes—Books Received.....138-140

## EDUCATION

Final Report on the Schools of New York. 141-142

## SOCIOLOGY

International Labor Organization—Annual Meeting of the Marquette Indian League....142-143

## ECCLESIASTICAL NEWS

Protestant Evangelizing in Porto Rico—Program for Central Verein Convention—Missions to Non-Catholics—New Building for Gonzaga College Dedicated.....143

## PULPIT, PRESS AND PLATFORM

The Church and Its Critics.....143-144

## PERSONAL

Abbé Eusebius Vénard—Rev. Edward Lecompte, S.J.—Sir Richard Scott—Rev. Father Chierri. 144

## OBITUARY

Rev. James Walshe, S.J.—Sister Stephana—Professor Charles H. Jourdan.....144

## CHRONICLE

**House Passes Tariff Bill.**—The House of Representatives, on May 8, passed the Underwood Tariff Bill, by a vote of 281 to 139. Only five Democrats strayed from the party fold when the final vote was taken. Products of the farm and articles of daily wear and consumption have been free listed or put at low rates. The present high duties on silks, classed as luxuries, have in the main been written into the new bill, and there are no reductions on tobacco and liquors. The new bill is the first Democratic measure completely revising the tariff to be approved by the House since the Wilson Bill, in 1894. That bill was soon followed by sixteen years of unbroken Republican rule. Speaker Champ Clark declared that no such result would come this time. Representative Mann, Republican floor-leader, predicted that history would repeat itself. The action of the House on the Tariff Bill marks a triumph for Oscar W. Underwood. Among leaders of all parties there is commendation for the superb manner in which he handled the measure. For President Wilson also the result in the House is a distinct triumph. The bill contains all the features for which he contended, including free wool and ultimately sugar. Hints that manufacturers might take their tariff reduced profits from the wages of American workmen led Mr. Underwood, in his closing speech, to issue the following warning: "I give notice that if any manufacturer attempts, in the interest of the Republican party, to threaten labor, there is a bureau in this government—the Bureau of Foreign and Domestic Commerce, created by the Democratic party—that will go into the factory, make a thorough investigation and ascertain the reason why."

**Huerta Demands Recognition.**—President Huerta informed Henry Lane Wilson, the American Ambassador to Mexico, that affairs had reached a point where Mexico could no longer be able to treat in a diplomatic manner with the United States unless his government was officially recognized. Attempts to force settlement of important pending questions, including the Chamizal case and special general claims, without recognition of Mexico, have been made impossible by President Huerta. President Wilson, on the other hand, remains firm in his policy of demanding the constitutional election of a President, as a prerequisite to recognition.

**Great Peace Centenary.**—The international conference of the delegates of Great Britain and her colonies, and of the United States, met in New York last week for the purpose of perfecting plans for the celebration in 1915 of one hundred years of peace between England and America. Lord Weardale was the chairman of the British delegation, the Right Hon. Sir George Houston Reid represented the commonwealth of Australia, Sir Edmund Walker and others were the conferrees from Canada, and Eugene H. Outerbridge was the representative from the Crown Colony of Newfoundland. Joseph H. Choate presided over the sessions. Receptions, public and private, and other social functions furnished agreeable distraction to the visiting delegates. The International Conference concluded its week's labors on May 9, at the Plaza, and in the evening the official dinner to the visitors was given at the Hotel Astor. The principal speakers were Secretary Bryan, Lord Weardale, and Governor Gray, of Delaware. As a result of the conference two monuments, identical in design, are to be erected in Washington and London, the corner-stones

to be laid at the same moment by the King and the President of the United States, with a brief cessation of all business simultaneously in both countries. Many other plans are contemplated, such as the institution of scholarships, the compilation of an authoritative history of the 100 years, the erection of many tablets, commemorating events of the War of 1812, a great celebration at Ghent, in Belgium, where the treaty of peace was signed, and various monuments along the American-Canadian frontier.

**Decision Against Labor Leaders.**—The Court of Appeals of the District of Columbia has sustained the jail sentence imposed upon Samuel Gompers, President of the American Federation of Labor, for contempt of court in violating an injunction of the Supreme Court of the District of Columbia, forbidding a boycott of the product of the Bucks Stove and Range Company of St. Louis. While the court sustained the jail sentence, it reduced it from one year, as imposed by Justice Wright, to thirty days. The court also sustained the decision of the lower court that John Mitchell, Vice-President of the American Federation of Labor, and Frank Morrison, Secretary of the Federation, had committed contempt, but vacated their jail sentences of nine and six months, respectively, and imposed a fine of \$500 on each. According to the attorneys for the labor men, the case will now be carried to the Supreme Court of the United States.

**Mitchel Named for Collector.**—John Purroy Mitchel, President of the Board of Aldermen of New York City, was appointed by President Wilson to be Collector of Customs for the Port of New York, succeeding William Loeb, Jr. Mr. Mitchel is an anti-Tammany man. He first came into prominence as an Assistant Corporation Counsel, and was designated to look into the administration of several of the Borough Presidents, two of whom were removed on the strength of the reports of his investigations. He is 33 years old, and a grandson of John Mitchel, the Irish patriot. By arrangement with the President, Mr. Mitchel will not take office until June 1.

**Canada.**—Sir Wilfrid Laurier made a vigorous attack upon the Government's policy regarding clôture and the Naval Bill in a very large meeting at Toronto, and declared his belief that the latter would not pass without an appeal to the constituencies. There have been long consultations between the Liberal leaders in the House and those of the Senate, which lends support to the belief that these will reject the Bill. A rumor was spread that the British Government had advised Mr. Borden that, in view of the strong opposition to the Bill, he would do well to drop it. Mr. Borden, however, denied that there was a word of truth in the report.—The Nationalists maintain, in spite of official contradiction, which they hold to be officious only, that the Cabinet will

be reconstituted shortly, and that the reconstruction will affect principally the French members.—In a pastoral Archbishop Langevin, of St. Boniface, restates his position on the school question. He expresses his appreciation of what the Roblin Government has done in giving the French Catholics their own normal schools, three inspectors of their own language and faith, the right to employ religious as teachers, and to have the crucifix in the class rooms. He holds the late Caldwell amendments to be a partial concession, not a definite settlement of the question, and deplores the fact that the Keewatin Annexation Bill did not safeguard the rights of the minorities. He speaks less approvingly concerning conditions in Saskatchewan, and declares himself unchanging in his opposition to neutral schools, State universities and obligatory instruction as understood by the partisans of purely secular teaching.

**Great Britain.**—The Suffragists are multiplying their crimes. A large railway goods shed and a church have been burned, and a very dangerous bomb was put into St. Paul's Cathedral. It failed to explode. They are also poisoning valuable animals. The ingenuity of their plans has been quoted admiringly as a peculiarly feminine trait. It turns out that their various schemes are all the work of a "mere man," who is now in custody. Mrs. Drummond and others arrested in the raid on headquarters went on hunger strike, and, of course, are now out on bail. Mrs. Pankhurst's term of freedom for medical treatment having expired, she was supposed to report to the police. Far from doing so, she had herself barricaded in the house where she was staying, and it was said that there was an idea of taking her out of the country in an airship. Some women who gathered round her called themselves "gun women." Whether they were really such does not appear, as she was transferred to a nursing home, where she is virtually in the hands of the police.—The Woman Suffrage Bill was defeated on the second reading by 47 votes. The vote was quite independent of party lines. Sir Edward Grey led the Liberals in favor of it: Mr. Asquith those against it. Mr. Balfour did not vote.—An important decision has been given in the House of Lords. A divorce case having been heard *in camera*, one of the parties divulged the proceedings. She was adjudged guilty of contempt and appealed. The House of Lords declared the *in camera* practice illegal. The Lord Chancellor affirmed that every court of justice in the land is open to every subject of the King, and a court has no power to sit otherwise than with open doors. All the law lords agreed.—The Admiralty proposes to arm all fast merchant steamers on application of the owners. This raises a question on the status of the ships owned by companies the stock of which is held by the International Mercantile Marine, of the White Star ships especially.

**Ireland.**—The Home Rule Bill has been reintroduced and will be passed a second time soon after the Whitsun-



tide recess. Mr. Dillon has said there can be no compromise except on the basis of one Parliament for all Ireland, and the overtures must come from those on the other side who are entitled to speak for it. The Land Bill which is about to be introduced will make land purchase compulsory at a reasonable price, and this, with the Home Rule Bill, will have carried out the program of the Irish Party thirty years ago: the abolition of landlordism and legislative independence.—Analysis of the Census shows that Leinster and Munster are more prosperous than Ulster, and Dublin is richer than Belfast. The income tax assessment per inhabitant is: Leinster, \$51.66; Munster, \$30.14; Ulster, \$28.60; Dublin, \$98.50; Belfast, \$53.00. With a smaller population than Ulster, Leinster has a larger number of persons connected with commerce and professional and mercantile pursuits. The Census also reveals that Ireland instead of being priest-ridden, as the Ulster Unionists proclaim, is parson-ridden. The proportion of clergymen to the population is: One to every thousand Catholics, one to 340 Episcopalians, one to 600 Presbyterians, and one to 290 Methodists. The emigration has been largest in volume from Ulster and larger in proportion than from Leinster or Munster.—Parliamentary figures show that the Irish Party during the last session has voted oftener and spoken less than any other political division. The average number of votes recorded was: Irish Party, 471; Laborites, 396; Liberals, 370; Unionists, 301. Apart from the Home Rule Bill, they secured several useful measures and blocked injurious ones, and they saved the Government by their vigilance on several occasions from being defeated on snap divisions. Although a majority of the Party is in favor of Woman Suffrage, they voted as a body against last week's Suffrage Bill, partly in rebuke of the militants' attitude in Dublin as well as in London, but largely to secure time for expediting the Home Rule measure.

**Rome.**—On May 5 the recovery of the Sovereign Pontiff was evidenced by his reception of Cardinals Ferrata and Falconio and by his celebration of Mass, but he has neither left the palace nor received any pilgrims. They were welcomed by Cardinal Merry del Val. The Constantinian celebration continues with unabated enthusiasm. Besides the religious functions that have already taken place, learned lectures on various aspects of the great subject are to be delivered in the Aula Maxima of the Cancelleria and elsewhere; St. Peter's is constantly thronged with immense multitudes to assist at the solemn Masses that are celebrated by the greatest dignitaries of the Church, and numberless pilgrimages from all parts of the world are already in or approaching the city, adding to the processions from all the Roman parishes which meet around the altars of the vast basilica.—On May 10 Cardinal Pompili received episcopal consecration at the hands of Cardinal Agliardi. By Cardinal Ferrata, who arrived from Malta on May 3d, the account was given of

the splendor characterizing the Eucharistic Congress at Malta, of the children's communion of 12,000, the blessing of the sea, and the wonderful display of affectionate hospitality given to the Cardinal himself as Papal Legate. Simultaneously, Cardinal Vannutelli reported on the enthusiasm that characterized the Ozanam celebration in Paris, where he had been representing the Holy Father.—The rules for Catholic action in the coming electoral struggle remain unchanged. Permission to vote depends on a relaxation of the *Non Expedit* to be determined by the bishop with the sanction of the Holy See.—A solemn Te Deum was celebrated in St. Peter's, on May 11, by Cardinal Rampolla, in thanksgiving for the recovery of the Pope. Thousands attended the service.

**France.**—The event of the week was the visit of King Alfonso to Paris. What is the purpose of the visit has not been revealed. In view of the recent attempts on his life in Madrid extraordinary precautions were taken for his protection. Two anarchist newspapers issued extras on his arrival advocating a demonstration against him. The street leading to the Spanish embassy was closed to traffic; but he was hooted as he passed along and denounced as "the assassin king"; the murderer of Ferrer. On May 8 he was present at a military review which was held at Fontainebleau, which is forty miles from Paris. The whole line was guarded by sentries one hundred yards apart; every bridge had a guard of ten men. Thousands of infantry stood with fixed bayonets around the forest where the review was held, and the station was surrounded by soldiers for two hours before the King's arrival.—The celebration of Joan of Arc's Day was brilliant in Paris; the city was illuminated and decorated, but at Orleans, where one would expect the greatest manifestations, there appear to have been no rejoicings except in the churches and cathedral. The opposition of the Freemasons prevented any outside display.

**Spain.**—There is little comment in the press regarding the King's visit to Paris. It is recalled that of late there has been an impression of a forthcoming *entente*, or political agreement, with France and England; and this was spoken of particularly during the recent visit of the English Minister of War to Madrid. It is not concealed that the Spanish people would wish to know the conditions of the *entente*, and not leave them absolutely to the secret and personal politics of Count Romanones.—The Bishop of Barcelona recently stimulated the watchfulness of Catholics over the "Boy Scout" movement. He does not, however, condemn it. In other countries, as for instance France, it has borne a Masonic-Protestant aspect. Not so in Spain. Hitherto in the Catholic land it has given no grounds for suspicion. On the contrary, it has been received and spread with enthusiasm in most of the chief towns of the land. The knightly character and history of Spain have made the training of the "Scouts" popular, and the national faith has domi-

nated their organization. Amongst the honorary associates of the "Scouts" are the prelates of Toledo and Madrid, and Don Antonio Maura, the Conservative ex-Premier.

**Portugal.**—One of the latest incidents in the religious agitation in Portugal is the protest of the bishops. In the words of the Patriarch of Lisbon to the President of the Republic: "Every day the war without mercy on religion is increasing in intensity." Pious associations have been extinguished, continues the prelate; the religious oath abolished, religion forbidden in the schools, divorce permitted, public worship hindered, bishops and priests expelled and ill-treated, and those that remain reduced to absolute want by the confiscation of their property. "To hand over the churches," he adds, "to what are called associations of worship—unreliable, unworthy, and uncontrolled—is the most cruel of injustices and humiliations." Meanwhile, the one important economic thing in Portugal—agriculture, namely, and especially vine culture—goes from bad to worse. It was so bad under the monarchy, that some hope was entertained of the revolution. But it has been since so crushed by increased taxation, especially in 1911, that the number of emigrants has increased from 40,000 to about 130,000; while the government deficit has gone up from nine and a half million pesos to nearly nineteen millions, without any perceptible benefit for the country.—The marriage of ex-King Manoel to the rich Princess of Hohenzollern, is said to have been arranged by the German Emperor.—On May 6, about 200 of the prisoners who were taken in the political demonstration of April 27, were taken to the Azores for trial and punishment. The action of the Government in this matter has caused general consternation.

**Germany.**—The German press officially states that King Nicholas of Montenegro desisted from his desperate game because he could no longer rely upon the dissensions among the Powers, and that the diplomatic comedy is at an end. Especially noteworthy, it insists, is the fact that even the Powers least in sympathy with the Dreibund have now accepted the Austrian point of view in every detail. Had such an agreement been reached at an earlier stage, the papers imply, much bloodshed could have been avoided and Europe would have preserved her dignity.—The intended visit to Berlin of the Czar of Russia and the King and Queen of England, on the occasion of the marriage celebration of Princess Victoria Louise with Prince Ernst August of Cumberland, is reported as certain. The opportunity will be utilized to bring about a more perfect agreement upon the Balkan question, since Austria is likewise to be represented by the Heir Apparent Franz Ferdinand.—An attempt was made upon the life of the Archduke Friedrich von Baden at Mannheim. The would-be assassin leaped upon the steps of the carriage in which the

Archduke rode, but the latter dealt him a blow with his sword hilt that sent the man reeling backwards, and only the timely interference of the police saved him from the vengeance of the people. He was armed with a knife and declared himself to be an anarchist. He had been treated for alcoholism in the hospital.—A new election program will be submitted at the next Prussian Diet, which is to open June 14. As soon as the reforms have been considered and accepted the old Diet is to be dissolved and its successor to be elected in accordance with the new regulations.—The former dean of the Cathedral of Münster, Johannes Poggenburg, has been selected for the vacant episcopal See, as successor to Dr. Felix von Hartmann, who recently has been promoted to the Archbishopric of Cologne.—The provisions of the Underwood tariff, enforcing an examination by the officers of the Treasury into the books, accounts, etc., of importers, is somewhat sharply criticised. It is believed, however, that arrangements can be made to obviate the necessity of any reprisals on the part of Germany.

**Austria-Hungary.**—The intention of sending a combined Austrian and Italian army into Albania has been abandoned for the present, since it is believed that the removal or pacification of Essad Pasha can be brought about by other means. He is reported to have declared his willingness to follow out the instructions of the Powers. The Austrian press is highly optimistic, since all the Austrian demands have been literally complied with. "At the moment that our politics passed from their state of inactivity," says the *Reichspost*, "and we firmly announced our intention to cast the sword into the balance, a transformation has taken place. Not a policy of peace at any price, but energetic and fearless striving won the victory and preserved peace." A small Austrian and Italian force, it is thought, will now be sufficient to enforce order in Albania until a native police can be trained. The main work devolves upon the Powers and will consist in drawing up a constitution and regulating the political status of the future autonomous Albania. The Austrian reserves are not, however, to be dismissed until Scutari has been evacuated by the Montenegrins, the formal surrender to the Powers has been made, the Balkan Allies have signed the treaty of peace, and the London conference has regulated the affairs of the future Albanian State. To remove further complications, Montenegro has declared herself prepared to offer satisfaction for the murder of the martyr priest Palitsch, the enforced apostasy of Catholics under threats of death, and the grievances of the Austro-Hungarian military attaché at Cetinje. The meeting to take place at Berlin in the near future between the Czar of Russia and the Heir Apparent of Austria will likewise contribute largely to bring about a lasting settlement of this question. In the meantime Austria and Italy will most probably establish a provisional government in Albania.



## QUESTIONS OF THE DAY

### Woman Suffrage and the Church of England Marriage Service

A number of Woman Suffragists have made up their minds that the indignities laid upon their sex by the Church of England marriage service must cease. They are good enough, in general, to offer the authorities alternatives: either expunge the offensive matters, or else impose them on the bridegroom also. Thus, with regard to the question: "Who gives this woman to be married to this man?" they demand its removal, or the introduction of a similar question with regard to the bridegroom. Here they might have left well enough alone. Although the father or guardian of the bride is supposed to give some sign in reply to the question, he is often so distracted that he omits doing so, and the ceremony goes on. But the Suffragists are too much in earnest for such a compromise, so much in earnest that they have lost their sense of the ridiculous. True, the bride of eighteen, almost fresh from the schoolroom, so common a generation ago, is rarely seen to-day. Nevertheless, the youthful bride, if not always a fact, is a social fiction, of which the parent or guardian under whose tutelage she is supposed to have been up to her wedding day, is the sign. On the other hand, the bridegroom is never supposed to be a youth. Even if he be so, any allusion to his youthfulness is avoided as indiscreet. But as a general rule he is well out of adolescence, and has acquired in his trade or profession the means to support a home. It is quite natural for a middle aged gentleman to give away the bride: for an elderly gentleman to reduce to momentary pupilage a florid, well groomed man of the world of thirty or thereabouts, known on the exchange, or on the street, or in the courts, or at the operating table, as one who has made his way, would be absurd.

They do not stop here. Again they offer the alternative: either abolish the subordination of the wife to the husband included in the promise required from her to serve and obey, or introduce the subordination of the husband to the wife by making him give the same promise. Here they demand a metaphysical impossibility. Both can not be subordinate as regards service and obedience, any more than a thing can be on the table and under it at the same time. Their demand for the dropping of the words of the bridegroom: "With all my worldly goods I thee endow," is more reasonable, not because these, as they allege, have the effect of "creating a false sense of economic dependence"—what noble language they use!—"in the heart of the bride," but for another reason they bring, namely, "that they never have been true, and very often are the opposite of truth." "Never" is a hard word; but in the case of heiress hunters, one must admit it to be rather absurd to hear a man with little more than the

clothes he stands up in, perhaps with a large amount of debt, saying to the woman of millions, "with all my worldly goods I thee endow." Perhaps a new rubric might be introduced into the Book of Common Prayer to provide for the omission of the words by the bridegroom in this case, and, should the Suffragists wish "to create in his heart a sense of economic dependence" very real, to require the saying of them by the bride.

But their demands go still further. They object to the statement that "out of man woman took her beginning." They do not offer here the alternative they propose with regard to subordination; for they perceive that to add that "out of woman man in the same way had his beginning," would make a marriage service fit only for a madhouse. They demand, therefore, the removal of the words as perpetuating "a foolish and unscientific myth degrading to woman and flattering to an already excessive self-esteem on the part of man." The bitter hostility to men which characterizes so much of the agitation for woman suffrage does not make for happiness in wedded lives; and one must fear for the future of a bride who looks upon her bridegroom as one whose excessive self-esteem has to be curbed. But this remark is merely practical. A much graver evil is the identification by the ladies who are leading this particular part of the movement of the cause of woman suffrage with the denial of the Holy Scriptures and of the Christian religion. For they go on to protest also against the admonition drawn from the Apostles that the man shall love his wife as Christ loves the Church, and that the woman be loving and amiable, patient, and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. We prefer not to quote their words regarding the first of these; with regard to the second, "We demand," say they, "that as the husband should equally comport himself in all quietness, sobriety and peace, and be a follower of holy and godly men, he equally should be told so." They do not seem to have studied their marriage service dispassionately, else they would have seen that this, which they demand, is told the husband implicitly in the summary of his much graver and more difficult obligations. If he is to take in a very special manner Christ Himself as the rule of his married life, it is obviously unnecessary to order him to be a follower of holy and godly men.

We have no liking for the Book of Common Prayer. As for its marriage service, whether in the English book or in the American, we must say that, compared with the Catholic Rite it is necessarily a degradation, as the Protestant notion of the mere contract is a degradation from the Catholic doctrine. But we do not quarrel with it because it retains the scriptural and Christian doctrine, though this is robbed of its fullness by the denial that Holy Matrimony is a sacrament. Neither are we expressing an opinion one way or the other on the question of woman suffrage. We simply point out that if its advocates make it turn on absurdities and, what is worse, the denial of

divine revelation and Christian teaching, they may drive all who reverence these into the ranks of their opponents.

HENRY WOODS, S.J.

### A Canonized Balkan Crusader

Of the Christian heroes who stemmed the tide of Turkish invasion in the fifteenth century and saved all Europe from Moslem conquest, the names of Hunyadi, Scanderbeg and Matthias Corvinus are deservedly prominent on the pages of history. Others there are who seldom find mention, but without whose stimulus, encouragement and manifold support those princes would have been hopeless and powerless—the Popes Eugene IV, Nicholas V, Calixtus III, and Pius II, who, alone of European rulers, supplied them continuously and unfalteringly with money, armaments and men, and, most of all, with hope. But the name is forgotten of the one man who is more directly responsible than all or any for arresting the triumphant march of the Turk into the very heart of a defenceless Europe, when, flushed by the conquest of Constantinople and at the very height of his power, Mohammed II filled the Danube with his flotillas, and his hosts, buoyant with victory, were battering at the crumbling walls of Belgrade. This hero is ignored by secular history, perhaps because the Church has raised him to her altars.

Entering Europe in 1351, Murad I had two years later made Adrianople his capital, and thence spreading over the Balkan Peninsula, the Turkish hordes extinguished Servian independence at Kossovo, 1389; and when in 1396 Bajazet I had annihilated the allied Christian armies at Nicopolis, Europe was helpless at his feet, had not the fortunate intervention of Tamerlane recalled him to Asia and retarded Turkish conquest for a time. When Murad II resumed the aggressive, overrunning the Balkans and Lower Hungary, Pope Eugenius IV proclaimed a crusade, levying a tithe on Church properties and a fifth on his own, and his Legate, Cardinal Cesarini, incited the Hungarians to enlist under Hunyadi in defence of Christendom. John Hunyadi was the only living leader, except Scanderbeg, who had vanquished the Turks, his brilliant victories at Semendria and Hermannstadt having recovered Servia, Wallachia and Moldavia and attracted volunteers to his standard from Poland and other nations. He again took the offensive, reentered Servia and Bulgaria, overwhelmed three Turkish Pashas, captured Nisch and Sofia, and routed Murad at Snaim, 1443; but in the following year, through the treason of Servia's despot and the failure of Venice and other powers to redeem their promises, he suffered disastrous defeat at Varna, Cesarini and King Ladislaus of Poland and Hungary falling on the field. Elected Governor of Hungary, and named Prince Commander of the Christian army by Pope Nicholas V, he renewed the campaign, despite the harassing opposition of the German Emperor, only again to meet defeat at Kossovo, 1448, through the treachery of the Servian and Wallachian rulers.

The capture of Constantinople, 1453, left Mohammed II free to execute the designs of Bajazet, and at once he began to muster his forces to carry the Crescent to the Baltic. Belgrade and Hungary were his immediate objective, and there would seemingly be no resistance. Europe's Kings and princes, immersed in their own petty rivalries, made no response to the Pope's appeal. Frederic III of Germany failed to attend the diets summoned for the purpose, and his nobles were deaf to the urgings of the Papal Legate; Charles VII of France sent the fleet equipped for the Crusade by the French Church against Naples, and appropriated the crusading moneys to his own uses, as did the Kings of Naples, Denmark and Norway; and John Hunyadi, disgusted with the treacheries and jealousies of the Magyar nobles, and the apathy or hostility of those whose battles he had fought, resigned his dignities, and despite the pleadings of Carvajal, the Papal Legate, who had campaigned with him for six years on the Danube, refused to attempt the relief of Belgrade, deeming its fall inevitable. And so it would have been but for the power and prowess of one Franciscan monk.

Born in Italy, 1385, of a Franco-German father and an Italian mother, John Capistran became first a noted lawyer and judge, then Governor of Perugia, and having been imprisoned while ambassador to Rimini, determined, with the assent of his young wife, to devote his life to God's service. Joining the Franciscans, 1416, he assisted St. Bernardine in Italy and St. Colette in France in reforming the Order, became the most noted preacher and missionary of his day, renewing morality and faith and propagating everywhere devotion to the Holy Name of Jesus. Entrusted by four Popes with difficult commissions, he was Papal Legate to Milan, Burgundy, France, Poland, England, Ireland, Sicily, Germany, and the Holy Land. As Apostolic Nuncio to Austria in 1451 he traversed the empire, preaching against the Hussites, and won the reverence of Hunyadi, who was the sword of his Crusade. Stirred to momentary enthusiasm by his appeals at the diets of Frankfort and Vienna, in 1454, the listless nobles made large promises, but when they failed to keep them, Capistran followed the example of the new Pope, Calixtus III, who, having in vain urged Kings and princes to unite in defence of Christian interests and their own, appealed to the faith of the people. Though he was seventy when commissioned by Calixtus, in whom four-score years had not dimmed the fiery zeal of the Spanish Crusader, he replied: "Though broken with age, I am resolved to expose my life and give my blood for the Name of Christ." He preached through the towns and hamlets of Hungary that the Moslem was at their door to extinguish the Name of Christ, and fathers and sons, peasants, artisans, religious, grandsires and beardless boys were ready to follow him to death; and these proved faithful to their promises.

Learning that Mohammed II with 200,000 men was approaching Belgrade, the key of Hungary, and knowing that its weak and dispirited garrison was unable to sus-



tain a siege, he hastily equipped a few vessels, and hurrying down the Danube and entering the city in view of the foremost Turkish galleys, he harangued the soldiers to be faithful till he came with an army to their rescue. Returning to Hungary, he gathered a heterogeneous host of 60,000 civilians, armed with pikes and slings and scythes, lacking in discipline and leadership and in every military quality but courage. King Ladislaus V had fled to Vienna and the nobles and leaders had followed his example. There was only one who could mould that motley mass into an army, and he had resolved to keep aloof. Capistran sped to Hunyadi, and though the great soldier's military instincts and experience told him that defeat was inevitable, he was won by the eloquent faith of the Franciscan, whose sanctity he long had venerated. Abandoned by the Magyar barons, Hunyadi sailed down the Danube with a few seasoned warriors and Capistran's levies in two hundred small boats, burst through the Turkish fleet, entered Belgrade, and repulsed the Turks with immense loss in three general assaults. After the third victory, July 22, 1456, Capistran, seeing that his Crusaders could be restrained no longer, led them in person against the Turkish lines, captured their camp, and inflicted such overwhelming defeat on the Moslem hosts that few returned with Mohammed to Constantinople, and for seventy years Belgrade and Hungary were safe. Calixtus III made the day on which he received the news, August 6, the feast of the Transfiguration, a feast of the universal Church, and rightly named Capistran and Hunyadi "Saviors of Christendom."

Had the Christian armies followed up the victory, and Venice and the maritime powers cooperated with the little Papal fleet as Calixtus besought them, Belgrade would not have again to be relieved in another century, Sobieski would not have to free Europe from equal peril at Vienna nor St. Pius V and Don John at Lepanto. But Capistran and Hunyadi died soon after the battle; and the Hungarian nobles resumed their feuds and rivalries; Kings, cabinets and cliques, then as now, preferred the advancement of their petty schemes to the expulsion of the Moslem, and left the defence of Christendom to the people and the Popes. Matthias Corvinus, like his great father Hunyadi, kept up the fight with the aid of his people and despite his nobles; Scanderbeg was the only other Christian leader that kept the field for Christ, and when he died, only the Popes and those whom they rallied to the Cross. "Calixtus III and his successors," says Creighton—and his words are equally true of their predecessors—"deserve, as statesmen, credit which can be given to no other politicians of their age. The Papacy, by summoning Christendom to defend the ancient limits of Christian civilization against the assaults of heathenism, was worthily discharging the chief secular duty of its office." He might have added that the "other politicians," instead of appreciating the benefits the Papacy conferred on them, have been largely occupied from then till now in thwarting its most beneficent services to Christian civilization.

The good which St. John Capistran had wrought lived after him. When, more than a hundred years after he had led, Cross in hand, his raw Christian levies to victory at Belgrade, the Moslem host, recovering the territory they had lost, were again threatening European civilization, Popes Innocent XII and XIII deemed it an encouraging stimulus to Christian Europe to raise him, in recognition of the heroism of his virtues and achievements, to the altars of the Church. He was beatified, 1694, and canonized thirty years later, periods which synchronized with the expulsion of the Mohammedans from the soil he had wrested from them and the beginning of the consummation he had at heart, their final expulsion from Christian soil. Capistran fought as strenuously against heresy and schism as against Islamism, and we may hope that his spirit is abroad among the peoples who have reaped the benefits of his toils, and that his name will be as venerable and his example as potent to them as it must be to all men who reverence the highest personification of genius, eloquence, heroism and sanctity.

M. KENNY, S.J.

### History of Sabotage

The term "Sabotage," together with the tactics which it implies—the secret infliction of loss upon the employer in any possible way—was officially recognized for the first time in 1897, during the French National Congress of the General Confederation of Labor assembled at Toulouse. A special report, devoted solely to boycott and Sabotage, was presented to the meeting, and a motion favoring the employment of such means as a last resort was enthusiastically adopted by unanimous vote. The following was the conclusion of the report:

"The boycott and its indispensable complement, Sabotage, furnish us with an effective means of resistance. They will enable us to stand our ground against the exploitation of which we are the victims, while we abide the time when the workingmen will be sufficiently strong to emancipate themselves completely. It is necessary that the capitalists should know it: the workingman will respect the machine only on that day when it shall have become for him a friend which shortens labor, instead of being, as it is now, the enemy, the robber of bread, the killer of workingmen." (*Emile Pouget. Le Sabotage.*)

Yesterday the teachings of irreligion had begun their work by giving free rein to all the worst excesses of capitalistic greed and its consequent carelessness for human happiness and life. To-day they are arousing an unbridled spirit of revenge and disregard of right and law in the masses. What was happening in France in 1897 had already taken place in England. If France invented the now familiar term "Sabotage," it was the atheistic Liberalism of England, which by its oppression of the working classes, whom it had first robbed of their religion, had already taught men to have recourse to the systematic and organized employment of the same

tactics. They were then known under the Scotch colloquialism *Ca' Canny*, "go slow," an idea expressed in our popular phrase, "to soldier."

"The workers," says Spargo, "were urged to obstruct the machinery of production wherever possible, having regard only to the safety of human lives. The laborer must take fewer trips and take less in each load. Of course, this idea was very easily extended." From slowing up the human worker, men naturally passed on to slowing up the iron worker, the machine. Simple methods for obstructing and damaging machinery of every kind were invented, "accidents" were cunningly planned, and expensive "mistakes" made in handling the cargo. (*Syndicalism, Industrial Unionism and Socialism*, p. 153.)

The demoralizing nature of such a campaign soon made itself manifest. Men could no longer trust each other for fear of exposure; blackmailing was resorted to; honest laborers were forced to work in nervous haste for fear of being suspected, while the last vestige of morality disappeared among the participants in such practices. As the inventor of the guillotine fell a victim to his own device, so these tactics reacted upon their originators and were used within the unions themselves by dissatisfied or ambitious members. Yet French syndicalists were not to be deterred by such consequences. With the English example in mind, they elaborated a theory and system whose subtleties far surpassed the ingenuity of their comrades across the channel. The various practices of injuring the employer, from skilfully turning away his customers, while remaining in his pay, to defacing his buildings and ruining his shop, were systematically labelled, each with its specific name. Sabotage had become a science as diabolical as the black arts of the past, and was soon to spread over the whole of Europe, although eyed askance by the Socialists of Germany, not from moral, but from political motives.

Such practices, it may rightly be said, are nothing new. Wilful destruction of the neighbor's property may readily enough have taken place in the first human family. That Cain employed it against his brother Abel before his heart had become sufficiently hardened for the crime of fratricide, is not improbable. Acts of destruction carried on by individuals or groups of persons in labor struggles are not uncommon in the history of the various industries. But such deeds had no ulterior significance. They were not part of a world-wide system which rested upon a theory of its own, and was to continue in operation, no matter what concessions might be made, until the day when a universal social revolution should place in the power of the laborer all the socialized tools of production. Such is the meaning of Sabotage in the syndicalist philosophy.

In attributing the origin of this practice as an organized, although not fully developed system, to the English radical labor unions, it is urged that even the term "Sabotage" itself is nothing more or less than a figurative translation of *Ca' Canny*, since the wearing of wooden

shoes, *sabots*, implies the idea of "going slow." We have elsewhere instanced another derivation which is more popularly received. Emile Pouget, the French anarchist promoter of this cause, explains in his book upon the subject that until the year 1897 "the term 'Sabotage' was nothing but a slang word, not meaning to make wooden shoes, as it may be imagined, but, in a figurative way, to work clumsily, as if by sabot blows."

In the labor congresses held at Rennes in 1898, and at Paris in 1900, the "right of Sabotage" was practically proclaimed. At the former convention the "Commission on the Label, the Boycott, and Sabotage," notes the impossibility of suggesting all the details of the last named practice, which it says must vary with the individual temperament and the diversity of industries. It then continues:

"We can only lay down the theory and express the wish that the boycott and Sabotage should enter into the arsenal of weapons which the workingmen use in their struggle against capitalists on the same plane as the strike, and that more and more the direction of the social movement should be towards the direct action of individuals and towards a greater consciousness of their personal powers." This report was unanimously adopted. (*Levine, The Labor Movement in France*, p. 94.)

The growth of this movement can best be judged from a report filed, 1913, with the French Chamber by Jean Octave Lauraine, chairman of a committee on the reform of the French criminal code. Confining himself to the criminal acts of Sabotage which have come under official investigation, he reports 1,248 cases as having taken place between January 1, 1910, and October 10, 1911. These represent only the more signal outbreaks of syndicalist activity, and leave us to imagine for ourselves the constant retardation of production, the impairment of machinery, and the countless petty acts of destruction. In four years, between 1902 and 1906, *badigeonage*, the staining of shop fronts with a chemical preparation, is said to have been practiced upon 2,000 out of 2,200 barber shops in Paris. The shipping of parcels to any but the proper destination, which is part of the *grève perlée*, was carried on to such an extent, according to Haywood's account in the *International Socialist Review*, that clever firms stamped the packages whose delivery was most urgent with the name of the Socialist Syndicalist paper, *La Guerre Social*, as if coming directly from its office. In all such cases they never failed to reach their destination.

Though violence is not identical with Sabotage, yet it is often inseparable from it. The reign of the Apache and the gunman naturally follows in its wake, and the crimes perpetrated by organized gangs of desperate agitators and social outcasts become destructive even to the Syndicalist interests. Since the entire movement is the result of the apostasy of the nations from the Church, all the remedies applied in our day can, at the very best, only be temporary. They do not strike at the root of the evil.



In their systems of irreligious education the nations are riding to a fall, which nothing can avert except the reinstatement of religion in its rightful place in the training of the young. It has been remarked by a great secular paper that the very fashions of dress which are growing popular to-day are such as have always preceded an age of decadence. All can read the signs of the times, but few are willing to apply the remedy.

Instead of heeding the crying need of our age for religious instruction, legislators and voters are daily placing new obstacles in its way. Measures, extravagant at times, are passed in favor of non-sectarian, *i. e.*, godless schools, to the exclusion of schools conducted on Christian principles, thus rendering the support of the latter doubly difficult. Each concession to furnish free books and grant other privileges to the non-religious schools alone is only another anti-Christian legislation, essentially opposed to the spirit of our constitution. Those who are laboring so assiduously by special privileges to place every obstacle in the way of schools and colleges that still pursue a religious ideal should realize that upon them falls the last and terrible responsibility for the criminal doctrines of our day. Anarchism, Socialism and pagan Capitalism are all the fruit of the same tree of irreligious education.

To what extent crime is taught in our own country may be evident from the fact that an entire literature devoted to its propaganda has already sprung up and is being widely circulated. Murder itself is now publicly taught as a fine art. Thus the author of a German book on "direct action," which may be taken as a textbook on Sabotage, and has been sold by the I. W. W. of Chicago, devotes a special section to the "Social Terror." This, according to his own definition, is terrorism exercised "against the life of the capitalist and his general staff." Various chemical formulas are given for starting fires, hints are thrown out about "unostentatiously" removing hated foremen and drivers "to a better world," and a scientific method is proposed for hurling trains from the tracks by centrifugal force at certain sections of the road. The practices themselves can not be directly taught; but explanations are given how they have been effectively used, or in what they consist. The first principle of Sabotage is to avoid personal risk, whether in suggesting or in employing it.

The rapidity with which French literature bearing upon this subject is being made accessible in English should arouse us to the real seriousness of the situation. Men have become familiarized with crime until in many cases their moral sense is almost completely atrophied, as was shown by the dreadful series of dynamite outrages in our own country, and in the arson and bomb campaign of the British women degenerates. We need not wonder, then, that lesser forms of this evil, such as systematic "loafing on the job," not through idleness, but in order to delay production, even where no grievances exist, should be common practices among men who do not consider themselves radicals.

A wrong social conscience has been created, and only the religious education of capital and labor—for the blame must be justly distributed—can rectify the harm that has already been done. It is time that the nations should take heed.

JOSEPH HUSSLEIN, S.J.

### The Rule of the Romanoffs

#### II.

The two chief points on which centres Romanoff prestige are: maintenance of Orthodoxy and protection of Christian Slavs. Both are fallacious. The first is badly exemplified in the royal house, where, in contravention of Church canons, alliances between first cousins are allowed as well as remarriage of divorced princes and princesses. After the Church anathema comes the Imperial edict to which the Church bows. Strict adherence to "Orthodoxy" does not certainly characterize the House of Romanoff. Nor is it accurate that in Russia "there is perfect equality for all creatures beneath the roof of God's House."

"No pews are here, no sixpenny, threepenny and penny seats as you have in the West," a Russian once remarked to me in the Kazan Cathedral of St. Petersburg, where a solemn service was about to be held.

"And what is that?" I asked, pointing to a square of rich carpet laid on one of larger dimensions around which a clear space was kept.

"For the Tsar and his suite," was the reluctant answer. "Of course, there must be a place reserved—"

Quite so. But why keep up the fable that there is no distinction of persons in a Russian church? This fable, as a proof that Orthodoxy is more akin to the spirit of Christ than is Catholicity, has been repeated over and over by Russians in all good faith. Nothing is plainer, nevertheless, than that the Tsar is never considered on an equality with the rest of humanity. His vaunted familiarity with the poorest "muzik" may be gauged from the following verbatim translation of the peasants' address in the recent jubilee celebrations:

"Great Lord, Imperial Majesty, Most Gracious Sovereign! Highly favored are we, representatives of the Russian peasants, to be found worthy to approach Thee, mighty Tsar, and to offer Thee our homage and congratulation on the tri-centenary of Thine Ancestor's accession to the Russian throne. Thou art, Great Lord, our defence from all foes, our justice, and our mercy. Wonderful is Thy bounty to us Russian peasants. May God prolong Thy days! May Thine Empire flourish, together with the House of Romanoff! Believe, O Tsar, that our lives are Thine; our bodies will surround Thee as a wall; our hearts pray ever for Thy health and glory. Reign for our good! Reign to the terror of Satan, O Orthodox Tsar!"

At the conclusion of this "familiar" conversation the Tsar did indeed approach the speaker and embrace him with both arms, Russian fashion. But the impression of an ordinary observer would surely be that the entire pro-

ceeding was rather an anachronism in this democratic age than an example of the Tsar's "accessibility to the poorest of his subjects."

With regard to the Romanoffs' protection of Christian Slavs, we must not forget that the first independent Slav State with which Russia came in contact was stifled and its people cruelly oppressed. By the annihilation of Poland, pioneer of Slav civilization, Russia struck a blow at Slav development that no ostentatious solicitude for more distant Slav States can efface or heal. The Romanoffs, who are lauded for calling into life the Slav States of the South, took the lion's share of the Slav State which an infamous pact removed from the map of Europe. The partition of Poland was scarcely an act of Slavophile policy.

It is noteworthy that the first to grasp the idea of seeking help from the Russian Tsar for the Slavs oppressed by Turkey was a Catholic priest of Croatia, Juratch Krijanitch, who went as a missionary to Russia. This was as early as 1646. At Warsaw Father Krijanitch met a Russian diplomat, Gerasimo Doturoff, to whom he said: "In Moscow reigns one of our race and language. From him, a Christian prince, we hope our deliverance, and we would serve him willingly, feeling that he is our kith and kin. If he wills, he can take us from the Sultan." It is probably owing to this priest that the Tsar Alexis, son of Michael Romanoff, took an interest in the Christian Slavs of Turkey. His words: "I must answer to my God, if, being able to help, I abandon the Christians of the Balkans," have never been quite forgotten by his successors, though the measure of their help, in proportion to their power, has been indeed meagre. Nor was it disinterested, for the wars against Turkey, undertaken ostensibly for deliverance of the Balkan Christians, were shown by the peace treaties to be wars for Russian aggrandizement. By the treaty of Bucharest in 1813, Tsar Alexander I left to Turkey's vengeance the insurgents he had encouraged, and when, desperate, they rose again two years later, he proved his loyalty to the Ottoman Empire by decreeing the banishment from Servia of her native Prince. Moreover, he introduced the system of an elective monarchy, which had ruined Poland. It was in direct opposition to the House of Romanoff that the Kingdom of Rumania was formed from Moldavia and Wallachia, whose union had been persistently hindered by the "Protector of Balkan Christians." In return for Rumania's help to the Russian army at Plevna, she was deprived of Bessarabia, incorporated in the dominions of the Tsar. Just as callously was Servian Bosnia handed over to Austria after its heroic fight for freedom. The Romanoffs counted on Bulgaria as compensation.

But Bulgaria was not amenable. Her independent national policy so angered Alexander III that after the union with Eastern Rumelia he deprived the little principality of her brave ruler, Prince Alexander Battenberg, and refused to recognize his successor. Ferdinand of Coburg had to make humble amends to Russia for Bul-

garia's notions of independence and profess himself in public the obedient servant of the Tsar. The Romanoffs have always aimed at being autocrats in the Balkans as well as in Russia. Whatever the suffering of the Christians, no move was to be made against Turkey except at Russia's bidding, as it suited Russian policy. But the tortured could not always wait. In 1878 a band of volunteers under General Tchernayeff left Russia to join the Servian army in its conflict with Turkish troops. They were censured and recalled.

The Russian people have indeed of late awakened to the call of their brethren in the South; but official Russia, that is, the Romanoffs, have too often made common cause with the Moslem tyrant to keep the Christians in subjection. A worse iniquity was planned three years ago, when the "Orthodox Tsar" gave his approval to a project for a Balkan Federation with—Turkey at its head! Revenge for Austria's seizure of Bosnia inspired Russian statesmen with this unnatural and criminal idea, rejected, fortunately, by every one of the Balkan States as soon as it was suggested to them. Turkey was too valuable an asset in the duel with Austria to be lightly relinquished by the "Protector of Christianity." But a later combination, eliminating Turkey and providing a better barrier to Teuton expansion by cohesion and aggrandizement of the Christian States, has proved successful, and is also more creditable to the professed patron of Orthodox Christians, the reigning Romanoff.

E. C.

A glance at the report of the Brooklyn Public Library for 1912 indicates that but few of the Catholic institutions in that Borough use "travelling libraries." These are boxes of fifty assorted books, it should perhaps be explained, which the library authorities are eager to send to any school, factory, department store, police station, etc., that applies for the privilege. Only eight Catholic schools or parishes in Brooklyn used these libraries last year, however, and but 4,624 books were thus circulated. Should not more Catholics avail themselves of such advantages? The deficiencies of the school or parish library can be supplied by these means, and the interesting and attractive books that are being published nowadays can be brought without expense to the attention of our boys and girls. If there is developed in Catholic children a taste for good reading, they will find the film-hall and the vaudeville show less alluring.

## CORRESPONDENCE

### The Birthday Celebration at Stratford-on-Avon

LONDON, April 27, 1913.

The tourist who approaches Stratford from the north will be warned that he is nearing the end of his journey when he passes the quaint little town in Warwickshire called "Henley-in-Arden." Not only will the name remind him that he has already entered the famous forest



of Arden, but if he is familiar with his Shakespeare it will also recall a host of memories, biographic as well as dramatic. For, according to the meagre traditions that concern the poet's early life, it was in these rich woodlands and leafy glades that his roving youth was largely spent; here he chased the flying quarry and poached with his fellow Stratfordians, all the while storing his susceptible mind with a wealth of poetic imagery drawn from the profusion of natural beauty for which Midland England is still celebrated, and which later he made to live again in the exquisite pen-pictures of "As You Like It," "A Midsummer Night's Dream" and "The Winter's Tale." Indeed, it would require no very active imagination to localize, even to-day, the haunts of the banished Duke, of the melancholy Jacques, or of Bully Bottom and his hard-handed Thespians of Athens.

But the imagination will have a more formidable task if, on entering the town itself, one should endeavor to reconcile the Stratford of 1913 with the Stratford of 1616 which Shakespeare knew. Especially will this be so if one arrives, as I did, on the 23rd of April, during the annual Shakespeare Festival.

Instead of the obscure country place whose cleanliness and general sanitary arrangements were a subject of perpetual reproach to the inhabitants in Elizabethan days, one is somewhat disconcerted to find to-day a thoroughly modernized and scrupulously clean little town, progressive, up-to-date, with wide, pleasant streets, containing in miniature all the attractions and conveniences of a metropolis. What with the air of prosperity in these well laid-out and busy thoroughfares that are flanked by houses half-timbered in Elizabethan style but suspiciously modern in material and equipment; what with the electric lights, the telephones, the automobiles, the garages, and such like modernities, Stratford-on-Avon of to-day, with its 9,000 inhabitants, is neither the Stratford of Shakespeare nor the Stratford familiar to American readers from the delightful essay in Irving's "Sketch Book." Even the inevitable moving-picture machine may be heard clicking away in its galvanized citadel, close to the spot where the prince of English dramatists first saw the light of day. The enterprising cinematographer was up early last Wednesday to chronicle the events of the day in a manner that would have made Holinshed or Froissart gasp and stare.

The permanent population of the town had been augmented considerably by the throngs that had journeyed from many quarters to commemorate the 349th anniversary of the poet's birthday. Braving the scorn of the Baconians and Rutlandians, representatives of fifty-two nations unfurled their flags just before noon on Bridge Street. The flag-poles had been erected in a line down the middle of this wide street, with supplementary poles ranged along the curbs; at the top of each mast hung a national banner, the arms of each country being displayed on shields attached to the lower portion of the masts. At the base stood the Ambassador, Minister, Chargé d'Affaires, Agent, Commissioner or Premier, who officially represented the nation whose flag he was about to unfurl. As the roadway is slightly inclined at the point chosen for the display, the spectator standing at the lower end of this street of all nations had an excellent view of a panorama, which was probably the most striking single feature of the celebration, as it symbolized in a concrete fashion the universality of Shakespeare's genius.

A banner that attracted considerable interest was that of China, whose representative, the Chinese Minister to

London, figured prominently in the program of the day. The flag of the United States, planted immediately before that of China, was also the subject of much comment, as the special decorations of plants and flowers at the base marked it off sharply from the others. It was unfurled by Mr. Loughlin, the Chargé d'Affaires at London.

After the flags had fluttered into the positions they will occupy during the coming three weeks of festival, the floral procession to the grave took place. Led by the Lord Mayor and Ambassadors, practically everyone in the town marched to Holy Trinity Church, bearing flowers in some form or other. When the fairly spacious nave had been filled and the doors closed upon those who could not gain admittance, the Vicar, Canon Melville, delivered a brief address, following which the Shakespeare hymn was sung and the floral offerings were laid on the well-worn slab over the poet's grave. As may easily be imagined, the stone as well as the adjacent space was soon buried beneath a veritable garden of fresh spring blooms.

The public luncheon in the Town Hall, tendered as an official welcome to the ambassadors, representatives of the overseas Dominions and other distinguished guests, offered the occasion for much speech-making and toasting. After the usual toasts to the King, the Queen and the foreign delegates, the Chinese Minister inaugurated the feast of wit and eloquence by declaring that in his land Shakespeare and the Bible were frequently memorized verse by verse; the Minister from Liberia, who happened to be a Dutchman by birth, begged the indulgence of the assembly long enough to maintain that so faithfully and lovingly had Shakespeare been translated into his native tongue that the Dutch actually sounded as if it were English; the Servian Minister vouched for the veracity of the report that in the trenches before Adrianople numerous copies of Shakespeare had been found, a fact, he concluded, that was far more eloquent and significant than any halting words of his could possibly be. It was noted that while the Servian Minister was referring to the war in the Balkans, the newsboys in the street beneath the windows were crying the news of the fall of Scutari.

Lord Redesdale, K. C. B., then delivered the oration of the day—a toast to "The Immortal Memory of William Shakespeare," in which he instituted a detailed and scholarly comparison between Shakespeare and his closest rivals among the dramatists of the world. Professor Max Förster, of the University of Leipzig, editor of the "Shakespeare-Jahrbuch," proposed the toast, "The Drama," to which Mr. F. R. Benson responded in behalf of Shakespearean actors. Professor Förster spoke with extraordinary enthusiasm and optimism in referring to the movement for a National Theatre in England, the motion for the establishment of which was to be introduced into Parliament that very evening. But his enthusiasm was, unfortunately, premature, as the motion was rather coldly received by the House of Commons, and at present seems to be lost or indefinitely postponed.

The element of humor was introduced into the proceedings by the reading of a pseudo-telegram, addressed to Professor Förster and signed "William Shakespeare." It read as follows:

"Am resting well, but am haunted by a smell of bacon."

The laughter and applause that greeted the pleasantry were evidence that the Baconian theory had few, if any, sympathizers in the hall.

The day's celebration, viewed as a unit, seems to have been designed to emphasize one dominant idea—the recognition of the universality of Shakespeare's genius, and his consequent influence upon the literary history of nations as widely divergent in spirit, language and customs as China and the United States of America. Yet, as one turns back to work-a-day London and contact with the commonplace, a vague doubt, or a scruple, or a misgiving—call it what you will—may assail even the most ardent Shakespearean. As he watches the tapering spire of Holy Trinity slowly fade into indistinctness among the elms that line the Avon, he may wonder if, after all, there may not be something overwrought, even repellant, in this hero-worship of a man whose personal character was not above suspicion, and whose very identity is assailed with almost every issue of the press?

Is it not incongruous, too, that a mortal man should thus supersede God in His own temple;—for, surely, the interest in Holy Trinity is more Shakespearean than spiritual or ecclesiastical? These are queries that rise to the lips here as they do with equal force in Westminster Abbey and in St. Paul's, London.

The answer is not far to seek, though it is both yes and no. To be sure, the private life of Shakespeare the man, as we know it from the few unsatisfactory records that survived him, is worthy neither of admiration nor emulation. But it should be remembered that Shakespeare's personality is not the object of Stratford's enthusiasm—that is buried in the dust of an obscure antiquity—but rather Shakespeare's genius and the influence of his dramas. On them alone his fame rests, not on the Sonnets or other poems of his youth; in them his colossal genius exercised its widest influence, and always for the strengthening and defending of those fundamental principles of right and wrong that are the very roots of sound morality. Drama is, perhaps, the most complex and subtle form of art, a medium of expression in which the spoken word, or gesture, or scene, counts not half so much as the impression—the definite, lasting impression which the spectator or reader takes away with him, to brood upon, and which eventually may undermine his faith in mankind, virtue and society. How well has this lesson been learned and put into practice in recent years by the purveyors of that unsavory spectacle called the "problem play."

But where has Shakespeare aimed a deliberate blow at the props of sound morality by approving, either covertly or openly, a course of action at variance with man's moral obligations? Where does he tear down a sacred or cherished ideal, and send us away doubting everything in the established order of things, from pure love to pure music, as Mr. George Bernard Shaw delights to do? Granted that he deals freely with the elemental passions of human nature, and that he pictures the raw life-stuff with a pen that stops not for niceties of expression, yet when he does leave an audience in that agony of despair that settles like a grim pall over the depressed spectators of Ibsen, Gorky or Tolstoi? As Cardinal Newman well says, there is, in Shakespeare,

"neither contempt of religion nor scepticism, and he upholds the broad laws of moral and divine truth with the consistency and severity of an Aeschylus, Sophocles or Pindar. There is no mistaking in his works on which side lies the right; Satan is not made a hero, nor Cain a victim, but pride is pride, and vice is vice, and whatever indulgence he may allow himself in light thoughts or unseemly words,

yet his admiration is always reserved for sanctity and truth."

Shakespeare's objective morality, then, being perfectly sound, and his subjective morality and personality being enshrouded in baffling uncertainty, one may reasonably dismiss his first scruple as unfounded in fact. The Stratford celebration, consequently, subserves a good end by legitimate means, as it honors one of the world's greatest geniuses and encourages closer study of a master dramatist whom his native land had almost surrendered, through sheer indifference, to the Germans and Americans.

In the case of the second misgiving—the propriety or impropriety of making Shakespeare's tomb the main feature in a temple originally dedicated to be the House of God—the answer will recur with a melancholy insistence to everyone who has wandered pensively through the churches of old England and paused before the vacant niches, the dismantled shrines and the transformed altars. For these churches are now as much man's as God's. There is no longer a Divine Presence, a Real Presence there; man drove It out, when in rebellious reformation he demolished Its tabernacle and coined the swinging lamp of the Sanctuary into golden sovereigns and half-sovereigns. Human dust now dwells where Divinity dwelt before under Sacramental veil. As it is merely, then, a question of the preeminence of one handful of dust over another, there would seem to be no incongruity in Shakespeare resting within the chancel of Holy Trinity, as there is no incongruity in Samuel Johnson reposing in the South Transept of Westminster Abbey. They are as worthy of it as may be under the dispensation that sanctions it by making churches magnificent mausoleums dedicated to an Ideal rather than to a Presence. But not all the trappings of earthly splendor that are heaped high in the Abbey or St. Paul's can ever hide or efface the underlying desolation that chills the heart of every visitor who looks through the present into the past.

To be sure, many a king, holy abbot, monk and benefactor found rest close to the altar in the olden days of faith, and in point of fact they still do. But the spirit and intent was altogether different; they sought peace near the altar, as Magdalene sought the foot of the Cross, and they slumber there without in the least enhancing or detracting from the glory of the House of God. There was always One central Presence, towards Whom the pilgrim first bent the knee before turning to the lesser shrine of Virgin, or martyr or confessor. But one seriously doubts whether or not so many roads would lead to Stratford's chancel rail to-day if Shakespeare had been buried in Westminster Abbey? Or whether the evensong would count so many attentive listeners, if the choir sang not so sweetly at St. Paul's, in London?

EDMUND A. WALSH, S.J.

### The Young Men of France

PARIS, May 1, 1913.

It is a recognized and encouraging fact that a change has come over the spirit of the young men of France. "Human respect" is a thing of the past. The young Catholics of the present day are not only willing and even proud to acknowledge their religious convictions, they are eager to honor the faith that they profess and their mental activity is unbounded.

A book has just been published in Paris that has created some sensation. (*Les jeunes gens d'aujourd'hui*, par Agathon, Paris, 1913.) It opens unexpected vistas



upon the beliefs, tendencies, aspirations and aims of the present generation of young Frenchmen and is a curious revelation of a new train of thought among them. It is written by one, or rather by two young men, whose real names are not given. Its conclusions, on the whole, are decidedly encouraging.

The pessimism that characterized an earlier generation has disappeared. The young men of to-day are ardently optimistic, patriotic and somewhat self-confident. The scepticism of their elders does not attract them. A young writer, M. Jacques Rivière, thus expresses the feeling of his contemporaries: "The man who believes is worth more than the man who doubts,—he has more life. If he errs, he wastes his strength, but at any rate the strength is there." They are fond of action, and it is quite possible that the greater importance given to physical exercise in the French schools has contributed to develop their vitality. There is even a certain aggressiveness in this abundant vitality; it revealed itself in the enthusiasm with which the idea of three years' instead of two years' military service was received by the French boys to whom the proposed law will apply. Another symptom that characterizes the French youths of to-day is their admiration for things great and heroic, a natural consequence of their own increased activity; also their greater respect for a higher moral ideal.

The book to which we allude draws an instructive parallel between the tone of the young writers of 1890 and that of the poets and prose writers who belong to the rising school of French literature. In 1890 existed a morbid self-indulgence, an unhealthy curiosity, a disheartening scepticism among the most popular writers, and, either from conviction or from fashion, many young men professed opinions and feelings that their twentieth century successors look upon as distinctly contemptible. The latter are more healthy minded and their physical and moral activity quickly tires of empty declamations. Their morality, apart from all religious feeling, is higher and, in this respect, "Agathon" points out the excellent influence that the violent sports and games imported from Great Britain have had upon his countrymen.

As a natural consequence of their evolution, the young Frenchmen of to-day are more inclined than were their elders towards the practice of religion, but here again their views and feelings are characteristic. They are opposed to the vague, undogmatic mysticism that, towards 1890, was professed by a certain school of French writers: Vogué, Bod, Desjardins and others, whose reaction against positivism is worthy of praise, but whose religious aspirations were more sentimental than practical.

There is nothing sentimental about the present generation; religious doubt and unbelief are gaining ground among the people, in the provinces especially, but are daily becoming more and more unpopular among the cultivated and intellectual portion of French youth. This change has been remarked by all those who watch the intellectual movement in France from within. It is fraught with important issues for the future.

The young Frenchmen of the present day carry their vitality into the sphere of religion. The superabundant activity that characterizes them calls for a strong discipline that shall control them without stifling their aspirations. They come to the Catholic Church because they realize that she alone can give them the security, certainty and discipline that they require. All the younger generation of the professors and pupils of the University are strongly attracted to Catholicism, even if they are not practical Catholics; and the number of the latter has con-

siderably increased within the last few years. "Agathon" quotes the testimony of professors from the principal lycées, or Government colleges, whose words are strikingly significant: "The majority of our pupils," says one, "are practical Catholics. And, among those who are indifferent, there is no anti-clerical prejudice. Those who do not believe, realize the full value of the belief that they do not possess." This revival of religion among young men is essentially practical. In its methods they do not lose themselves in speculations and discussions, but are willing to adhere freely and fully to the Catholic Faith, because it satisfies at once the craving of their intellect for truth and the craving of their will for action, as well as their sense of the importance of tradition and discipline. Hence the intense activity that they display in the religious and social Associations that of late years have grown up in France and whose influence is considerable. They are opposed in their methods, but the Catholic democrats of "le Sillon," the royalists of "l'Action Française," the one hundred and twenty thousand members of the "Jeunesse Catholique," although they may differ on minor points, have certain traits in common. One and all are absolutely devoid of human respect; they are active, courageous, devoted and practical. They profess great contempt for vague theories and, with the logical spirit that is characteristic of the time in which they live, they believe that one must be in the Church or out of it. Those who hover round her frontiers and who profess to admire her teaching as a whole, while they discuss its details, have no part with these logical young workers. The very rigidity of Catholic dogma attracts them, because they look to an authority at once unchangeable and absolute as being the only one capable of giving them a sense of security. A pupil of "l'École Normale," where the Government professors receive their training, writes as follows: "We are attracted by the absolutism of Catholic dogma . . . far from believing that one may adopt the sublime moral teaching of Christianity and make no account of its dogmas . . . we believe these to be a living reality that directs and inspires our conduct. . . . And we also believe that the perfection of Christianity is to be found in Catholicism."

Not the least interesting portion of the curious book before us are the last chapters, where "Agathon" supports the views he has expressed by the testimony of young men belonging to every shade of opinion, who write freely and fully of the matter in hand.

Professors and students, officers and writers, poets and philosophers, men who believe and men who do not, royalists, republicans and democrats, bring their testimony to bear upon the statements of which we have briefly summed up. All do not agree with "Agathon" on every point, but in the main they are of his opinion as to the interesting evolution that has taken place among the young men of France within the last few years.

The men of the present generation, they believe, are not only more healthy minded, more physically active and enterprising, more eager to spend their strength in useful works, than their elders. They are also more forcibly drawn towards the Catholic Church. One of the most curious features of this evolution is that the discipline that repelled their elders appeals strongly to them. Allowing for a certain optimism, the attractive privilege of healthy-minded youth, allowing also for the impossibility of giving a strictly accurate summing up of a question so varied, so many sided and so vast, "Agathon's" book is one that brings to its readers a message of hope in the regeneration of France.

C. DE C.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### The Danger in France

A writer in the *Correspondant* of April 25, 1913, very properly considers that the depopulation now assuming such startling proportions in France means national death. In certain cantons of the Southwest, as for instance, in Tarne-et-Garonne, there are only 745 births for 1,000 deaths; in Lot, 784 births for 1,000 deaths, and taking France as a whole, sixteen departments show an excess of deaths over births. In Germany, which so many Frenchmen regard as their implacable foe, the very reverse is the case. For every child born in France, three see the light of day in the land beyond the Rhine.

Necessarily this condition of things is a subject of great anxiety for the politicians who now control France, and various schemes, more or less futile, are being suggested to remedy the evil. Mr. Roosevelt's address to the Sorbonne in 1911 is still ringing in their ears and his pronouncement that it is of supreme importance for a nation to leave heirs of its blood to occupy the land is having its effect, particularly now when the country so wildly clamors for an increase of the army. Where, it is asked, are the soldiers to come from, if the population is vanishing? Not only that, but where are the laborers to be found for the great commercial and industrial enterprises of the country? Evidently from abroad, for France cannot supply them. They come largely from Germany. In France foreigners already form three per cent. of the population, and the number is constantly growing. Nor is this true merely along the frontiers, but even in remote districts like depopulated Normandy where birth limitation is rampant, one meets foreigners in every branch of business. Moreover, there is no possibility of staying this tide of immigration. For in times of peace the barriers of the frontiers are down and no power can ever prevent foreigners from occupying an uninhabited territory.

Following close on this invasion and springing from it,

another danger presents itself. An intellectual and moral change must almost inevitably ensue. Little by little, or perhaps rapidly, French mentality and French civilization will take on a Germanic tone, and there may be question not merely of a loss of land, but the modification or elimination of race traits.

The Government is at present mostly concerned with upsetting ministries and is scarcely aware of the extent of the peril which now confronts the nation. Leroy-Beaulieu utters the warning, which it is hoped may attract attention, that half measures are not only useless but ridiculous. A great moral regeneration is of prime necessity, beginning with the abolition of divorce and the cessation of race suicide. Large families, he suggests, should receive financial recognition, and the law compelling the equal division of estates by will should be abrogated or at least modified, but what is most essential of all is to stop once and forever the outrages committed in the public schools of the country, where teachers not only never speak of God, but scoff at religion. If French boys and girls are taught to mock at the natural law and the obligation or even the existence of conscience, how can they be expected to care for the laws of their country or to sacrifice themselves for its glory or its defence? In a word, France is losing its place in the world because it has to such a large extent ceased to be Catholic and Christian. Even the old spirit which is now beginning to revive will never avert the calamity which now threatens France, until it ceases to be controlled by Governments whose chief motive seems to be the destruction of Christianity.

### Is It Unconstitutional?

The Good Shepherd Sisters have a Home in Memphis, Tenn., which shelters about 200 erring girls, of whom not more than 12 belong to Catholic families; and at no time during the half century of its existence did the non-Catholic average fall below 90 per cent. They are committed by the public authorities or by their parents and guardians in Tennessee and neighboring States, but in no instance has the State contributed to their maintenance. A committee of the State Assembly, inquiring into the charitable institutions of the State, reported last year that the management of the Good Shepherd Home was ideal, that it effected real reform, and that it was the only institution of the kind that was working satisfactorily and producing beneficial results, and accordingly the committee recommended a State appropriation.

This became the leading issue in the November elections, and a majority having been elected in its favor, a bill appropriating the modest sum of \$5,000 was passed through the legislature. But Governor Hooper vetoed the appropriation. "I have been through the Home of the Good Shepherd," he said, "and know that it is doing a great service to humanity, but it is a private denominational institution belonging to the Catholic Church, and



is not entitled to receive the taxes paid by the people at large. This appropriation is a violation of the constitutional doctrine of the separation of Church and State."

Were it unconstitutional for the State to entrust a work it deems needful to its well-being to the only body it finds capable of doing it, there would surely be something wrong with the Constitution; but more experienced jurists than Tennessee's Governor have judged otherwise, and not a few States have acted on their decisions. As the Constitution is still not infrequently invoked by bigotry and ignorance to prevent works of charity and social betterment when Catholics are promoting them, some comments of the *Memphis News Scimitar* on Governor Hooper's action will have wide application outside the bounds of Tennessee:

"While the Good Shepherd's is a private denominational institution in theory, the public has practically appropriated it, and made of it a public institution. Our police courts, when erring girls are brought before them, send the offenders to the institution instead of to jail or to the workhouse, and they are taken in and cared for without fee or reward. . . . Every city in the State from the Virginia to the Mississippi line sends in its erring, and there are few country districts that are not represented. Only a limited number have their keeping paid. Families send their daughters there and pay for a while, after which remittances cease; but the good Sisters will not turn their charges into the streets, and to the only life that awaits them. These people must be supported in some way, and how is it to be done?"

The editor naturally believes that since the work is for the benefit of the State, the State, deeming it needful, ought to pay for it, and should not, by a pharisaical evasion of its obligations on the plea of constitutional discrimination, impose the burden which is essentially its own on "the women of Memphis, Jew, Gentile, Catholic and Protestant." Those who know what the institution is doing for those derelicts indorse and encourage it, and its most enthusiastic supporters are non-Catholic men and women.

#### 1869—1913. A Parallel

"At that time was formed under the name of the International League of Peace, an association to combat the plague of war. In it were enrolled men of the highest standing. Two congresses were held in which formal protests were made against the system of armed peace that weighed so heavily upon the finances of every State of Europe." (De la Gorce, *Histoire du Second Empire*. Vol. vi, p. 145.)

This refers, not to the present day, but to the past. The congresses mentioned were held in 1868 and 1869. While they were speaking of peace, the cabinets of France and Prussia were discussing the inevitable war so near at hand. The advisers of Napoleon III did little more than discuss it: those of William I prepared for it. It broke out with startling suddenness, and in such a way

as to show that, when national antipathies exist, resolutions in favor of peace are little better than wasted breath. In 1870 the voices of its advocates were drowned in the clamor that rose on both sides of the Rhine, the Germans shouting: "On to Paris!" the French, "On to Berlin!"

A Peace Congress meets now under similar conditions. We wish it from our hearts the fullness of success. We are sure that there is not a chancery in Europe which does not wish for peace: we are equally sure that there is not a chancery in Europe but recognizes that it is in danger of being swept into war by movements growing daily, which it has no power to restrain.

#### Reviling a Victim

In an article reproduced by the *New York Freeman's Journal* from the *Fortnight Review* (sic), C. E. Arnoux informs his readers that "for twenty-five years the French peasantry have had no sermons, no catechism classes; and when on occasions in large centres there was a sermon, it consisted of a transcendental excursion far above the heads of the audience. Or again, the preacher would read a printed sermon with such volubility of enunciation that the audience would usually heave a sigh of relief as he closed the book with a long drawn out: 'Amen'; probably the only word clearly uttered. Nor was reading of sermons confined to the rural districts." The low Mass on Sunday was hurried through and the church was locked for the week. There were no Vespers and no Benediction, and no marriages in the church, for the reason that civil marriage sufficed; and he does not remember any priest ever going on a sick call. First Communion is now a matter of ancient history; nor are there any baptisms or confirmations except in cities. Only a few students are found in the seminaries, and on one occasion a priest celebrated Mass in cassock and surplice, without candles, bells or server. Since the separation of Church and State conditions are worse.

The inference from all this is, first, that these conditions are general throughout France; and, secondly, that they are to be ascribed largely not to the enemies of the Church, but to the hierarchy and clergy.

No doubt there are parts of France where this deplorable state of things obtains, and the writer of the article in question apparently lived in such surroundings. But it is in order to ask whether it is fair to fasten the blame of it on the very men who were necessarily its most conspicuous victims? There may be in many parts of France no sermons, no sick calls, no First Communion, no Confirmations, no religious marriages, but there is a valid reason for that; namely, there are no Congregations. Twenty-five years and more of malignantly anti-Christian public school education have not only obliterated every vestige of Christianity from the hearts and minds of many of the present generation in France, but have inculcated a bitter scorn of the ministrations or even the

presence of a priest. Is it fair to frame an indictment against a clergy for not preaching and administering the sacraments to people taught by almost every successive Government for more than a century to hate and loathe everything connected with Christianity? Let a Catholic priest here attempt to preach to a set of socialists and anarchists and he will find himself in a parallel situation.

Furthermore, is it fair, or even honest, to convey the impression, either directly or inferentially, that such is the average state of the entire country? France at the present time has thousands of her sons and daughters sacrificing their lives in the foreign missions of every part of the world. Did these devoted children of God come from families that had no religion? To-day, in spite of the ruthless spoliation of which she has been the victim, she still keeps her proud place at the head of all the countries of the world in contributing to the Propagation of the Faith. Does that indicate a total loss of her old religious spirit? When the test of her fidelity was called for she willingly, almost eagerly, gave up her cathedrals and churches and schools and hospitals and devoted 60,000 or 70,000 of her religious to beggary and exile rather than compromise with the enemies of the Holy See. Was that magnificent display of loyalty, which baffled the enemies of the Faith, astounded the world and made the heart of the Universal Church leap with joy, the result of twenty-five years of neglected duty? To-day a fire of enthusiasm is running from one end of France to the other in splendid and successful efforts to recover that ancient glory which more than a century of anti-Christian Governments has wrung from her. Why, then, turn our eyes from the struggle that she is now making and revile her for the wounds she has received? Why proclaim to the world that it serves her right and that a recreant clergy have involved her in this ruin? This is to condone the crimes of every persecutor of the Church from Gambetta to Clemenceau and to play into the hands of the Church's worst enemies.

#### A New Insanity

The Suffragist hunger strikers, according to a writer in the *Journal of the American Medical Association*, are not voluntary defiers of authority, but poor, deranged people who should be in an asylum. He tells us the very name of their mental disease, "sitophobia." So much science is impressive. It is more than that. It is imposing. Remembering how Ruskin makes merry over chlorophyll, which makes leaves green and is simply "green leaf" under a more pretentious form, one ought to ask what "sitophobia" is, before allowing himself to be imposed upon. Turned into English sitophobia means merely a fear of bread. Leaves are green because they contain green leaf; and hunger strikers will not eat because they are afraid of bread. We knew this before the men of science put pen to paper. If the writer in the *Journal* would tell us why the Suffragists are afraid of

bread only when they have been sent to prison to expiate their misdeeds, and become quite friendly towards it as soon as they are let out, and why, though afraid of bread when in jail, they would not be afraid of it if confined in a criminal lunatic asylum, he would give information worth having. Our idea is that sitophobia is but a particular case of a very well known moral affection called obstinacy.

#### The Peace Congress at St. Louis

There are Peace Societies of many kinds, but there is none that so deserves the name as does the Catholic Church. Her message has been one of peace through all the troubled centuries of her existence. Her message to-day is one of peace. Hence when Peace Societies of every kind and description recently assembled in St. Louis for the Fourth American Peace Congress, a fitting inauguration for the proceedings was the solemn high Mass *Pro Pace* in the College church of St. Louis University. Rev. Bernard J. Otting, S.J., President of the University, officiating as celebrant, called down upon the Congress the blessings of the Most High. The discourse for the occasion was delivered by the Most Reverend Archbishop John J. Glennon. The advocates of peace from far and near were present at the services. Among the more distinguished of their number were the Consular dignitaries from the Central and South American countries. The sermon was a remarkable discourse. His Grace Archbishop Glennon stands in the front rank of pacifists. He founds his hopes of peace on the growing democracy backed by the Christ of the Catholic Church. At the oratorical contest of the Intercollegiate Peace Association, preliminary to the Congress, and in which six colleges were represented, the first prize was won by Mr. John Leo Tierney, of St. Louis University, a graduate of St. Mary's College, Kansas. His subject was "International Peace."

#### "Doctored News"

The completeness of the information furnished by the daily papers of the country regarding the recent illness of the Holy Father might be looked upon as a commendable triumph of journalistic enterprise, had such information in the main or to any notable extent been correct. The statements, however, of different journals, frequently contradictory, yet all of them affecting to present the exact condition of the illustrious patient on the same day and at the same hour, served as a warning to readers not to swallow incontinently whatever came to them with the supposed authentication conveyed by being heralded as a special despatch.

It is clear to the least sophisticated that His Holiness could not be lying at the point of death and in a fair way to recovery at the same time. Such manner of juggling with facts and drawing on the imagination when the facts are not forthcoming, serves only to bring into discredit



the daily press and to make sensible readers sceptical. American newspapers are not the only ones at fault.

Rome for April 19 tells us that the exploits of the daily papers in the Eternal City were equally wonderful. "They complain every day," says Rome, "that the doors of the Vatican have been rigidly closed against them, that the official bulletins are 'doctored' by the Cardinal Secretary of State, that all the avenues of information have been assiduously shut off from the public, that even the Cardinals, Ambassadors and other great personages are being kept in the dark for some mysterious reason which you are almost persuaded must be malign—and yet, curious to relate, they are able to come out every morning or evening, as the case may be, with a whole page containing the minutest details of the Holy Father's condition, feelings and words during the previous twenty-four hours."

The Associated Press, we understand, is at the mercy of its newsgatherers abroad for items cabled to it here in America. A suggestion for its next annual meeting would be the consideration of ways and means by which this news service might be informed in the matter of general truthfulness and accuracy.

### Colors and Failures

What is the cause of failures in business? How do firms become bankrupt? Why are not modern commercial houses more prosperous? To these questions a hundred plausible answers might be given, yet the true explanation may be missed completely just because so few of us realize how potent even in the business world is the influence exerted by "the psychology of color." But for this ignorance there is no longer any excuse, as Mr. Will Bradley has contributed to *System* a luminous paper on what tints should predominate in the dress and offices of business men, if continuous success is to attend their enterprises.

"A directors' room or an office to be used for conferences that require concentrated thought," he advises, "should be arranged in a harmony of low tones, such as olives, browns, russets, and grays. When the desk, tables and chairs are in any of the brown stains usually applied to oak, the rug might be in an olive-green of about the same shade as the oak. These two tones—brown and olive—may be either dark or light and the room will remain restful. If the room is kept in a harmony of one tone throughout, such as olive-brown, or in blue-gray, red-gray, yellow-gray, or silver-gray, it cannot be occupied for any length of time without tiring the nerves. Light tones of gray-green are restful to the eyes, but every office that is continually occupied should be provided with the complementary color to relieve the eye-strain."

Mr. Bradley then goes on to show at what a fatal disadvantage those are who foolishly grant an interview to a man dressed in an olive-brown coat and hat, a brown suit, brown shoes, and with a reddish-brown cravat in the centre of which glows a fine emerald. For that con-

spicuous gem will so distract his hearers that they will be able to bring but half their wits to the consideration of his proposals, and will probably end by making an imprudent sale or purchase which they would never have agreed to were it not for the baneful influence of that green jewel on a brown background.

Now the wide acceptance of this chromatic theory will of course cause the explanations that are commonly given for financial disasters to be received with some skepticism. Was last week's failure in Wall street due to the European war scare? Perhaps. But it would be interesting to learn with what tints the offices of the bankrupt firm were treated. Was Cutt & Cover's assignment the result of bidding too low on subway contracts? It may be. But what is the prevailing hue of the clothing the partners have been wearing? Was it an absconding teller that closed the doors of the Socialists' bank? So it is reported. But what kind of scarf-pin did its president generally display? Five of John Doe's notes were protested last week. No wonder! Though the ceiling of his office is painted a deep blue, he actually allows his stenographer to wear bright red ribbons in her hair.

As it is becoming "increasingly common"—to use a "bromide" of the daily press—to make heredity and environment wholly responsible for all violations of the Ten Commandments, we may expect that with the general acceptance of Mr. Bradley's theory, every case of rascality or misfortune in the business world will be traced unerringly to the subtle but potent influence exerted on the human will by the hue of a counting room's walls, the shade of a clerk's coat, or by a senior partner's taste in scarf-pins. Yet is this much more absurd than to hold that drunkenness or unchastity is merely a disease which can be effectively cured only by natural remedies? This is the principle on which many of our social workers are now acting. Possibly Mr. Bradley is indulging in a little satire on the efforts of the social uplifters of the present day.

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"The Baroness Vaughan was the morganatic wife of King Leopold for years, but he married her shortly before his death." This is the information given the public by the daily papers, and it is absolutely false as regards the first part. A morganatic wife is an honorable person; her status is quite regular from the moral point of view. She is a real wife, and differs from a princess married to a prince in this only that, not being of royal blood, she does not acquire her husband's civil standing and rights. The Baroness Vaughan was not a wife until Leopold married her on his deathbed.

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With regard to the Duchess of Bedford, whose letter to the *Times* on Portuguese Prisons we reproduced lately, Senhor Costa, the Portuguese chief minister, explained to the Chamber of Deputies that she is "a poor, old, demented English woman, a fanatic on religion." The *Times* knows the Duchess better than Senhor Costa does;

and it would hardly have given double leaded space to "a poor, old, demented woman," even though an English Duchess. We found but one sign of weakness in her letter, namely, the attempt to excuse Senhor Costa, and to put the blame of the ill-treatment of the Royalist prisoners on the Carbonarios that surround him. His return for her generosity can hardly be called chivalrous; and the Duchess has found out her mistake.

## LITERATURE

### Literary Sensitiveness

Mr. James Britten, Secretary of the English Catholic Truth Society, is seriously ill, and in the April number of *Catholic Book Notes*, of which he is editor, asks for the prayers of his readers, a service which those who are acquainted with his zealous, able and long-continued service to Catholic literary interests will gladly accord. His absence from the editorial desk would account for the injection of a few passages, which somewhat mar an otherwise excellent number. A justly eulogistic review of Felicia Curtis' "In the Lean Years" has a parenthetic "by the way"—which is three thousand miles away from it—wherein AMERICA is accused of assuming "that stories by Catholic writers should necessarily obtrude their religion upon readers," and of insisting that Catholic writers must write on Catholic subjects only, and we are thus confuted: "Even Catholic writers must live, and as long as a Catholic writes nothing contrary to faith and morals he (or she) is actually rendering a service to society by the production of wholesome fiction."

Faith and morals make it particularly incumbent on Catholics to be just in their judgments and not to launch unfounded and injurious charges against their neighbors. We have several times insisted, both from a Catholic and literary view-point, that writers of Catholic fiction should necessarily *not* obtrude their religion, but picture its influence naturally, and that Catholics can and do turn out excellent and often very commendable work that has no bearing on religion; but we have also insisted that a Catholic book is one that is Catholic in tone and trend, and that no writer or publisher has a right to palm off as Catholic a book that has not in it a trace of Catholicity. Catholic publishers, writers and reviewers are as subject to the law of honest dealing as are other Catholics. If our strictures happened to fit the occasional ventures of a few of our transatlantic brethren, they will not improve matters by attributing to us views we have neither held nor countenanced. The reviewer assures us that Miss Curtis' book will not raise a blush on our "sensitive cheek." We are glad of it, and also glad we have a cheek that still can blush, however much its capacity is overworked by secular writers who build their sensations on the sensuous and sensual, and by an occasional Catholic who seeks the success of circulation by stooping to their methods. Our critic's sensitiveness seems to be of another nature.

**The Children's Reading.** By FRANCES JENKINS OLCOTT. Boston: Houghton, Mifflin Co. \$1.25 net.

Miss Olcott we are told was for many years the head of the Children's Department at the Carnegie Library, Pittsburgh, and one of the teachers in the School for Librarians attached to that institution. "Children's Reading" is not a bare list of books to be read by children, as each department is prepared by an introductory essay such as seemingly formed the substance of talks in the School for Librarians. There is evidence of an earnestness of purpose and of a commendable desire to supply a ready hand-book of reference to the works which children may read with

profit. Too many of the books listed are scarcely suitable for children, in the strict meaning of the term, such as Thackeray's "Henry Esmond" and Bronte's "Jane Eyre," and, we are sorry to find, "The Cloister and the Hearth" and "Westward Ho," suggested as choice reading for children by a head librarian who has had wide experience in what books are best suited to children of all ages. The chapter on Religious books reflects the religious attitude of mind of many Protestants of the day, who, having lost all faith in their own Church or Christian denomination would leave the child without any outside help in its struggle to know who God is and what He requires of His creatures. In the reading of the Bible the child is to be left severely alone. "If it is read without theological comment he will gradually learn its inner meanings, and draw from it lessons untrammelled by narrowing theological discussions which too often obscure the simple but profane truths. He will gain a truer Christian point of view from the Bible teaching uncommented on than from any adult's personal religious opinions." Well, but the child will have its difficulties which the very text of the Bible will suggest. Nor will it hesitate to ask for a solution. A distinguished convert who afterwards became a priest, used to have the Bible read to him by his mother, a devout Protestant. On one occasion his mother came to that passage of the New Testament in which the Angel salutes our Lady with the "Hail, full of grace," or as it stands in the King James version, "Thou that are highly favored. The Lord is with thee." "Mother what does it mean to be highly favored?" chirped the listener. But the mother closed the Bible abruptly and told him not to ask questions. The child wondered, and then he pondered, and ere long he discovered that she who was highly favored by the Almighty, found scant favor with Protestants. The spirit of inquiry thus started regarding the excellence of the Mother of God, led him eventually to the Church where alone the Blessed Virgin receives due recognition of the honor God gives her. Of course "The Children's Reading" is not intended for Catholics, though it is not meant to exclude them. And our criticism is made from that standpoint. The lists contained in the book will be suggestive or helpful for those Catholic teachers or librarians who have an antecedent knowledge of their contents.

E. S.

**Barbara.** By ALICE and CLAUDE ASKEW. New York. Moffatt, Yard & Co. \$1.25.

After a few days' courting, Pierce Maloney, an Irish Protestant, weds an English girl, named Barbara Carvel, and whisks her off to Castle Glenns, a "beggarmen's hall" in the Connemara district of Ireland. There the bride learns for the first time, "with the snark so to speak at the door," that she has married a gambling, shiftless widower who has two Catholic children, Patrick and Ethnee. Recriminations alternate with reconciliations till Barbara's baby and her husband are killed in a runaway. The heroine then devotes herself to bringing up her step-children. An amiable character in the story is Father Matthews, the parish priest, who supplies the new mistress of Castle Glenns with quantities of sound advice, which she is wise enough to take, about the best way of safeguarding her husband from temptation and of winning the hearts of her step-children. The priest does not always talk like an educated man. When some years have passed an old lover of Barbara's comes a wooing but loses his heart instead to the budding Ethnee. Barbara, however, secures a live lord as a husband, so all ends happily.

**Sermon Notes of John Henry Cardinal Newman. 1849-1878.** Edited by Fathers of the Birmingham Oratory. New York: Longmans, Green & Co. \$1.75.

Fresh Newman books keep appearing. Here are the outlines of some 175 sermons and thirty catechetical instructions he gave as a priest. Newman the Anglican used to read his sermons, but Newman the Catholic conformed to the custom he found in



vogue and preached without manuscript or notes, for the skeletons of the discourses in this volume were written for the most part, not before, but after the sermon was delivered. Newman used to take his turn like the other Fathers, and like them, if he ran on too long, was rung down by the Master of Ceremonies. As to his manner in the pulpit, he conversed rather than preached, we are told. His voice's lack of volume was made up for by its remarkable purity of tone. "Most striking," says the preface, "was the contrast between the humble, pleading way in which he spoke his own words, and the reverence with which he read such passages of Scripture as he might quote in the course of his sermon. . . . It made every sermon a sermon on the objectivity of Revealed Truth. This is one of the most ineffaceable impressions left on the mind after nearly all memory of details has passed away."

Some of the sermons now given in outline were afterwards fully developed and can be found among the "Discourses to Mixed Congregations": "Purity and Love" for example, or "Faith and Doubt." Though the publishers' assertion that the authorship of these notes "would at once be recognized," even if they appeared without Newman's name, seems hardly true of all the sermon outlines in the volume, characteristic touches however, are sufficiently frequent. The numerous notes we find for discourses on Our Lady show how fond he was of proclaiming her glories. This book will be useful to priests and teachers and should appeal to admirers of Newman.

W. D.

**The Kingdom.** By HAROLD ELSDALE GOAD. New York: Frederick A. Stokes Co. \$1.25.

The author of this novel seems to be a non-Catholic who has chosen as the central figure of his story a Franciscan friar of to-day and has "gotten up" with considerable success the atmosphere and setting required. The fifteen-year-old Anselmo told his pious father one day that he wanted to be a "great philosopher, in order to reconcile Science with the Church." So Herbert Spencer and Schopenhauer were foolishly given the boy to read, and he soon began to worship "Truth" in the temple of "Free Thought," but came to his senses before his faith was gone. Anselmo loves the beautiful Victoria; observing, however, that she prefers his friend Orlando, he is for carrying his broken heart into the cloister. But, as Father Girolamo warns him: "We should come to God with joy, bringing our earthly happiness as a wedding gift." However, after his motives are well sifted, Anselmo goes to Assisi and takes the habit of St. Francis, is ordained in due time and is then known as the zealous and learned Father Bernardo. A Modernistic sermon he preaches, however, brings him under suspicion, his papers are seized and sent to Rome, but he soon recovers his orthodoxy and even settles the intellectual difficulties of some younger brethren who have been causing the Guardian anxiety. Father Bernardo works untiringly among the poor of Assisi, meets fearlessly the town atheists, reconciles Victoria to her faithless husband, and as the book ends, is eager to start for the foreign missions. There are good pages in the book on convent life, on modern Assisi, and the spread of irreligion in Italy. Notwithstanding occasional indications that the author in describing Catholic life is using a strange language, as when he tells us for example, that Anselmo "made Communion," he writes, as a rule, with intelligent sympathy.

**The Land of the Spirit.** By THOMAS NELSON PAGE. New York: Charles Scribner's Sons. \$1.20.

Perhaps it is to be expected that an author's twenty-fifth volume is not likely to be as good as was, let us say, his fifth. This collection of short stories, for example, suffers by comparison with that containing "The Burial of the Guns." The tales gathered here from the magazines are meant to reflect glimpses, says Mr. Page, of "The Land of the Spirit" to which

he thinks the universal mind is turning with such "serious heart searchings" that "duty to God and duty to our neighbors have come almost suddenly to assume a new and personal meaning." With regard at least to that duty to God which is shown by "a frank facing of the divine commandments" many of the author's readers will hardly agree that it is a particularly striking characteristic of modern life. "The Shepherd Who Watched by Night," a Christmas story, is the best in the book, and "The Stable of the Inn," a Nativity tale based on the "Golden Legend" is good, too, though Mr. Page strains history a little. When Our Lady "drew her veil yet closer about her," he says, "it was as if a white morning-glory had withdrawn within itself at the approach of evening." In "The Old Planters" we meet the familiar poverty-stricken Colonel once more, and "The Outcast" is a most unpleasant story, it would have greatly improved the book to omit.

**The Floral Symbolism of the Great Masters.** By ELIZABETH HAIG. New York: E. P. Dutton & Co. \$2.00.

"To explain completely even so small a branch of Christian symbolism as that of flowers," the author of this book wisely observes, "an exhaustive knowledge is required of the development of Christian theology, and of the varying force with which different doctrines appealed at different times to the public mind." She has gone for information, however, to such good authorities that Catholic readers will find in this volume much to commend and little to criticize. After reminding us that "a symbol stands for an abstract idea, an emblem denotes a concrete thing, an attribute appears in apposition with the person it qualifies," the author in a dozen interesting chapters, explains the mystical meanings that the Old Masters attached to the flowers of the field. The vine, for example represents Our Lord, and the lily His Blessed Mother. The olive signifies peace; the rose, martyrdom; the violet, lowliness; the carnation, divine love; while the strawberry, with fruit and flower, stands for the good works of the righteous. The book is illustrated with twoscore of excellent pictures, and descriptions are given of many others besides. The author is rather hard on the Spanish painters, and no one who recalls the achievements of St. Ignatius, St. Francis Xavier and St. Dominic, to name but these, will agree with her statement that the Saints of Spain, "glorified God by self-inflicted pain rather than by acts of mercy." Nor is it accurate to say that to St. Bernard's influence is due "the high position which the Mother of Christ now holds in the Roman Catholic Church." For Our Lady's place in the divine economy was fairly well established that night the Bethlehem shepherds "found Mary and Joseph, and the infant lying in the manger," which happened some years before St. Bernard's time. He is the "last of the Fathers" however, because he wrote so well of her.

W. D.

**The Book of the Foundations of St. Teresa of Jesus.** With the Visitation of Nunneries, the Rule, and Constitutions. Written by St. Teresa herself. Translated by DAVID LEWIS. New revised edition with Introduction by Very Rev. BENEDICT ZIMMERMAN, O.C.D. New York: Benziger Bros. \$2.25.

This large and carefully edited volume pictures for us in the Saint's own words the restless activity of her life in founding house after house of her Order, while the religious spirit of her communities is no less faithfully reflected in its pages. It is the complement to her "Interior Castle," which more particularly represents the life of prayer and contemplation. The book is the most perfect refutation of the argument, so frequently heard in our day, that prayer unfits men for the struggle of life. The most glorious tribute is likewise paid here to St. Joseph, not in any treatise upon the great Patron, but in the fact that almost every house founded by St. Teresa was placed under his patronage. How the book came to be written the Saint tells us in her own words. In 1562 she had been ordered by her con-

fessor to write the history of the foundation of the house of St. Joseph in Avila. Eleven years later, Father Ripalda, her confessor at the time, "having seen the book containing the story of the first foundation, thought it would be a service done to our Lord if I committed to writing the story of the other seven monasteries which, by the goodness of our Lord have since that time been founded, and told at the same time how the monasteries of the barefooted fathers of the primitive rule began." To this history are added the Saint's "Visitation of Nunneries" and the "Carmelite Rule." An extensive and learned introduction is prefixed by the editor, and the annals of St. Teresa's life, copious notes and references increase the usefulness of the publication.

**Die Heiligkeit der Kirche im 19. Jahrhundert.** Ein Beitrag zur Apologie der Kirche. Von P. CONSTANTIN KEMPF, S.J. Einsiedeln, Schweiz: Verlagsanstalt Benziger & Co. Mk. 3.60.

This beautiful and interesting volume comes from the pen of a learned Jesuit, who gives us striking proofs of the fact that the Catholic Church of to-day is still as productive of saints as it was in the Early Church and in the Middle Ages. Following the Acts of the Congregation of Rites from the year 1901, and even the very latest, he enumerates holy bishops, holy priests, holy religious both male and female, holy laymen, holy martyrs of the nineteenth century. The author, undoubtedly, struck the popular tone which comes from the heart and goes to the heart. In this present volume he shows emphatically and most strikingly that Christ is still living and working in the Catholic Church. Both laymen and priests will find in it treasures of instruction and an abundance of apt examples for solid thought and for their sermons.

G. M. R.

**Holy Communion.** By MONSEIGNEUR DE GIBERGUES, Bishop of Valence. From the French of the Thirteenth Thousand. New York: P. J. Kenedy & Sons. 75 cents.

If almost any book that has for its object the multiplication of worthy Communions deserves to be commended, then this little work merits the warmest praise for its 188 pages are so well packed with convincing arguments and practical counsels that the spread of the volume is sure to make frequent communicants out of occasional ones. Particularly valuable are the chapters on the Holy Eucharist as the chief source of habitual and of actual grace. Excellent too are the author's suggestions for the thanksgiving after receiving—an important duty which there is a tendency as Communions grow more frequent, to shirk or curtail. In urging his readers to aim always at making each reception of the Blessed Sacrament a "summer Communion," or the kind that causes the rays of divine grace to penetrate the soul to its very depths, Mgr. Gibergues writes:

"Remember that each increase of sanctifying grace which you receive in communicating, even the smallest, has its influence on your eternal life. In consequence of this increase you will know God better and love Him forever with a greater love."

"No action and no sacrament can increase grace as Communion can, for Communion contains grace in its very source, and instead of giving you grace in a certain measure it gives it without measure; for in Communion the limits of the grace received do not depend upon the parsimony of God, but on the narrowness of your hearts; just as the quantity of water brought from a spring does not depend upon the spring, which is inexhaustible, but upon the vessel which you employ to hold the water."

But besides habitual grace, the author continues, actual graces are constantly needed. Children have at their birth indeed a complete human nature, but their moral and intellectual faculties will remain undeveloped unless some permanent stimulation takes place to call each into exercise. Similarly the Holy Eucharist by abundantly supplying the soul with actual graces which deliver it from evil and lead it toward good, awakens, supports, and directs the supernatural faculties that sanctifying

grace gave us. Then with regard to thanksgiving, Mgr. Gibergues reminds us that as "Eucharist" means "thanksgiving," and as Christ instituted this sacrament principally to give thanks to the Father, communicants should receive chiefly for the same object. But "to give thanks is to do these things: to understand, to respond and to give. To understand the value of the graces given, and to estimate them at their true worth. To determine to correspond to these graces. Finally to do something for your benefactor." That seems to be an admirable recipe for a fervent and fruitful thanksgiving.

W.D.

An event of more than ordinary interest to Irishmen and friends of Ireland was the presentation of "The Irish Pageant" on May 7 and 8 by the American Committee of the Gaelic League of Ireland. The pageant was given in the Sixty-ninth Regiment Armory, New York. The 500 persons who took part in the presentation were members of Irish-American societies, assisted by a corps of professional actors and actresses. The pageant portrayed the period of Irish history from the second to the sixth century, or from the time when Ireland was pagan to the Christian era and St. Columcille. The groupings of pagan Ireland included dancing girls, fairies, embroidery women, weavers, spinners, attendants to the royal families and warriors and peasants. The opening scene showed the Hill of Tara with the kings of the districts and the people dressed in the costumes said to be historically correct, assembled to pay their respects to King Conn, the chief ruler of all Ireland. The second episode showed the advance of civilization, Christianity, poetry and learning. The armory was crowded with a delighted and appreciative audience. It is said that the pageant will be produced in other cities of the United States.

If I could be as sure of God, as I am of the Gods (note the capital G) I might perhaps be a better Christian, but I should not believe any less in the Gods." This seems to be a tenet of Maurice Hewlett's faith, as far as the "Lore of Proserpine" (Charles Scribner's Sons, \$1.35) is his profession of any. It is a nondescript sort of book, autobiographical in part, and filled too with stories of unattractive ill-bred fairies. There are some interesting pictures of a dreamy boy who knew much of Mallory by heart, and who attended an "International College" in England, but a great deal of the book is tiresome and pagan.

In his "Wunder der Natur im Bereiche des Lichtes" Father J. B. Baumer, C.S.S.R., has given us a new book of nature meditations. The marvels of the realm of light are made the subject of scientific discussion and religious comment, while the words of the poets and of the inspired writers are frequently quoted. The magnitude of the great heavenly bodies, the incomprehensible distances of interstellar space, our planetary system and the starry universes, light, color, heat and all similar phenomena are popularly treated. The author's purpose is always kept in view: to open still larger vistas leading up into the unseen world. The book contains a number of illustrations and is published by Frederick Pustet, New York.

#### BOOKS RECEIVED

**Charles Scribner's Sons, New York:**

European Cities at Work. By Frederic C. Howe, Ph.D. \$1.75.

**Houghton Mifflin Co., Boston:**

V. V.'s Eyes. By Henry Sydnor Harrison. \$1.35.

French Publication.

**Pierre Téqui, Paris:**

Cas de Conscience à l'usage des Personnes du Monde. L. Desbrus. Prix: 3 fr. 50.

Pamphlet.

**Benziger Bros., New York:**

Gospel Verses for Holy Communion. By A Sister of Notre Dame.

**J. S. Engs, D.D.S., Oakland, California:**

Food Talks With the Children.



## EDUCATION

## Final Report on the Schools of New York

On the last day of April there was laid before the Committee on School Inquiry of the Board of Estimate of Greater New York the final report of Commission appointed long since to investigate the city's schools. This document summarizes the entire work of the Commission and is from the pen of Professor Paul Hanus, the responsible chief of that body. Dr. Maxwell, head of New York's public school system, has criticized the policy of the investigators rather sharply because their several reports "contain scant commendation of the great advance made in the city's high schools and secondary schools" and because "they make no allowance for the tremendous difficulties caused by the increasing population by the fact that 1,500 inexperienced teachers have to be employed every year, and that thousands and thousands of pupils who enter school cannot talk English and do not talk English in their homes."

Answering this criticism Professor Hanus denies that his investigators have been blind to the merits of the New York school system. "I think," he says, "I could show Dr. Maxwell many a word of praise of his schools in our report but it was our duty, not to give commendation of merits, but with the help of the school system to reveal defects. It was in that spirit that the reports were made. They would not have served much purpose if they did not aim to uncover defects."

Even a cursory reading of the final summary submitted to the Board of Estimate convinces one that the investigators have been loyal to the spirit which Professor Hanus concedes to have inspired their work. He has little of a complimentary nature to say regarding the schools, in fact he holds the entire present system to be defective and to be in need of reorganization. "Bureaucratic control" is the phrase he uses to describe the general system of supervision now in vogue and to displace that control he insists that the "Board of Education needs a clear conception of its functions and should come to close quarters with its work." This judgment appears to be in direct accord with the opinions freely expressed of late by members of the teaching body in the city's schools.

The Board of Examiners, Professor Hanus continues, "is decidedly efficient, but it needs reorganization to improve and maintain its efficiency. The quality of teaching in the elementary schools is not good. The courses of study for them and for high schools needs thorough revision." Other general defects noted in the report regard the inadequate and unsatisfactory provision for the discovery, segregation, and treatment of mentally defective children; the compulsory attendance service is pronounced to be inefficient, and it is declared "to emphasize police functions rather than preventive measures." Part-time classes should be abolished, and industrial and commercial education should be maintained on such a basis as to win the necessary effective co-operation of industry and commerce.

Professor Hanus describes the standards of educational opportunity to be afforded by the common schools as necessarily implying two things: "First, the means of appropriate and as far as possible general development; second, various kinds of vocational training adapted to the needs, tastes and future callings of all pupils who pass at once from the schools to their life work, and for those who wish to improve themselves after they have gone to work." The Harvard expert is of opinion that New York City meets these standards only partially, and in some respects hardly at all. The writer inclines to Dr. Maxwell's opinion that this judgment of Professor Hanus is rather sharp criticism, as far at least as it

concerns vocational work in the schools. The Commission's expert in this question concedes "that the place of industry in the elementary school curriculum has not yet been thoroughly established," and adds that "the plans of even the most ardent supporters of vocational training are still in the elementary stage." Besides in a city where thousands of little ones are deprived of the full-time opportunity to receive the pure elementary instruction which Professor Hanus terms "appropriate general development" we question the wisdom of forcing the vocational phase of school instruction in the elaborate manner his report appears to call for.

One feature of the report we are discussing has given rise to widespread comment. Professor Hanus emphasizes the immediate vital importance of the discipline question which Dr. McMurry of Teachers' College, Columbia University, had already discussed in his subsidiary report on the scope and quality of classroom instruction. The present document calls attention "to the serious administrative problems presented by persistently unruly children because of the harmful effect of such children on the classes and schools where they are found" and the conclusion it comes to is that "the mandate of the Board of Education expressly forbidding corporal punishment be rescinded." AMERICA has before this explained its stand concerning the question of the restoration of corporal punishment in schools. The rod and harsh words are as necessary and salutary in the school as in the home, and they should be called into requisition judiciously when other means of training have failed. Both are sometimes indispensable for the proper control of children. And, truth to tell, a vast army of our American young people would profit by their use. This does not at all imply that they are to become instruments of oppression, the misuse of good means is always an evil. That there is need of an efficacious reform in school discipline is evident, since the reports of the present investigation offer sufficient evidence that the kindness and gentleness advocated by sentimentalists in dealing with the youth in the schools have not been productive of marked success in their training.

We question, however, the need of the elaborate provision urged by Professor Hanus in his report. He suggests "that the number of parental and disciplinary schools be increased; that the mode of commitment to these schools be simplified, and that corporal punishment be allowed in them; that in other schools, when it is deemed advisable by the Principal one class or more, composed of persistently troublesome children, shall be formed, after the 'type of the present ungraded classes,' and that in these special classes corporal punishment be allowed under certain restrictions." The whole section smacks too much of the "reformatory" idea, and as some one has very well said, "the classroom is not a prison in charge of a relentless warden, nor yet a barracks in the keeping of a stern colonel."

Most of us who have had experience with American youth will admit that they are easily managed if properly and wisely handled. The disrespect for authority, the lack of reverence, the disregard of parental control, the cynical, viciously precocious wisdom commonly complained of in many children of school age to-day are evils which disciplinary schools may perhaps repress for a time, but which demand far different remedies if effective correction and cure be sought. They are evils that touch the soul and the ripening conscience, and in respect to these no makeshift external repression can ever prove an adequate inspiration to right conduct. Unfortunately the genuinely helpful means to disciplinary training in our public schools is one that the existing organization of these schools does not permit to be used. Respect for authority and obedience to law, after all, radically must be based on respect for the Lawgiver, and in a reverent sense of the creature's duty to observe the order which is the neces-

sary object of God's will regarding his creation. Definite and direct religious training alone can foster this reverent sense in the mind and heart of the child, but unhappily in a day when so little is done in the home and so much is left to the influence of the school religious teachings is by law excluded from our common schools. At an age when children are having their character and mentality made up they are not given any of the benefit of religious formation; at a time when it is most needed the rising generation are losing the salutary influence of the one sure cure of the disorders conceded to be rampant among them.

M. J. O'C.

## SOCIOLOGY

### International Labor Organization

Acting under the authority of President White of the United Mine Workers of America, a person living in Indianapolis, Frank Farrington, a person living in Seattle, ordered Robert Foster to take charge of the Nanaimo coal fields in British Columbia until the dispute at the Cumberland mines and the Ladysmith mines should be settled to the satisfaction of the Indianapolis President. Accordingly Mr. Foster promulgated the strike order to close all the Vancouver Island mines to the advantage of the miners in the State of Washington. Mr. Foster lives in Nanaimo. Whether he is a British subject, or an alien, is not said. It is a matter of little importance except to himself. If he be the former, his acts were the more unbecoming. What is of importance is that he exercised an alien authority within British territory with impunity. Mr. Farrington of Seattle declared that the strike order was issued only after long deliberation over the Vancouver Island industrial situation in Indianapolis. He contradicts this somewhat by a second statement, that the order is the result of the non-attendance of representatives of the Canadian Collieries Limited at a meeting called by the International Society to consider the course to be followed in the Cumberland and Ladysmith strikes. In a word, the order was merely punitive. An organization in Indianapolis ordered a Canadian company to appear before it by its representatives. The Canadian Company, not recognizing in the Indianapolis people any jurisdiction in the matter, paid no attention to the summons. It must be punished by the transferring of its business to American companies.

One will ask what did the local public authority do? It might have arrested Mr. Foster for conspiracy with aliens outside the Dominion against public order. It might have referred the matter to the Provincial Government, asking for instructions. It might have done several other things becoming a self-respecting city administration in view of foreign encroachments. What it did was this: It recognized the Indianapolis organization by co-operating with Mr. Foster in taking a vote upon the order. To do this it encroached upon the liberty of its own citizens by closing all clubs, hotels, saloons and breweries on the voting day, giving, very probably, the proprietors of all these good grounds for suits for damages; and capped the climax by giving over the court house as the place of voting. In all the history only one comforting fact appears. The Nanaimo coal miners are strongly Socialistic. Nevertheless, they had agreements with their employers they knew to be equitable. They refused to violate them at the bidding of Mr. Farrington of Seattle, or Mr. White of Indianapolis. Over ninety per cent. voted to ignore the order to strike.

That such international organization of workingmen must be a constant danger to good order, is clear from the fact that its so-called central government is a usurpation, pure and simple. One may say that its authority comes from the concession of the workingmen themselves. We do not think the persons in that government would so explain things. They would rather look on their organization as the inevitable result of the necessary democratic evolution working inwardly among the people towards

higher and better social life; and would say that the existence of its authority in their hands, rather than in those of others, is due only to the circumstances existing at the moment when that irresistible evolutionary force pushed forward to international union. From this point of view the international authority is absolutely antecedent to any consent of the workmen of different countries. It is but one of the many evil results of the general evolutionary hypothesis, which in its divers applications is threatening all order, social, political, scientific, religious, with destruction. But the workingmen cannot give the international organization the authority it claims. It always ignores the civil government in every country, holding itself, as the trustee of the future, to be superior to all forms of society it pretends are passing away. It often arrays itself openly against them. No one can give what he has not got. The Canadian, American, English, Belgian, German, French workman, therefore, subject to the lawful authority of his own country, can not give the International organization an authority independent of, or superior to these. The sooner public authority recognizes this and suppresses everywhere every attempt of international organizations to interfere in matters subject to its cognizance only, the better will it be for the peace of the world. Local trades unions legitimately organized and exercising their full legal powers are quite sufficient to protect the working man.

These things have their humor as well as their danger. While Mr. Foster was busy in Nanaimo, across the Gulf of Georgia a commission was examining in Vancouver the charge, among others, that the Orange order controls all city employment. In support of it one testified that he was busy one day in distributing orders from some centre in the United States, requiring the laborers in public works to join a union. They had the papers in their hands, he said, when the foreman came along and told them that behind those papers was the Pope of Rome, and that the international heads in the United States are his agents. Immediately every paper fell to the ground. We are inclined to suspect the testimony.

H. W.

According to the reports submitted to the annual meeting of the Marquette Indian League, held in Cathedral Hall, on May 7, the most successful year in the history of the organization has just concluded. About \$7,000 was raised, and of this sum all but a balance of \$300 was used for the benefit of the Indians. Judge Eugene A. Philbin presided. The Rev. W. H. Ketcham, Director of the Bureau of Catholic Indian Missions, Washington, was present and spoke of the great help the Marquette League had been to the Bureau. He expressed his conviction that the annual reports showed that the interest its members manifested in the welfare of the Indian was broadening and increasing, and that the influence of the organization as a national factor in the solution of the Indian problem was growing constantly.

The Acting Commissioner of Indian Affairs, Hon. F. H. Abbott, who came on from Washington specially for the meeting, also complimented the Marquette League for the work it was doing. It was only by such work, he declared, that the salvation of the Indian could be worked out. Congress might pass appropriations, and laws be enacted looking to the material benefit of the Indians, but unless to this were added the civilizing influences of the missionary, and the uplifting ideals of church organizations like the Marquette League the end aimed at would not be attained. He mentioned as instances of what could be done in this direction, what he had personally seen in the most successful schools, among others, conducted by the Sisters at Fort Totten, and at the Pine Ridge Reservation, also under the direction of the venerable Father Weber in Montana. Mr. Abbott drew attention to the fact that the first Indian reservation was established in Catholic Maryland by Lord Baltimore, and that the present government program of land allotment and individualization of the Indian was the same as that outlined by



the missionary Father Robert in Florida more than three hundred years ago.

His Eminence Cardinal Farley, sent a letter of cordial sympathy and congratulation to the meeting, the proceedings of which had a further interest in the presence of a Sioux, John Redfeather, in full paint and feathers, and his wife and two children who were escorted to the hall by the Rev. Father M. W. Hans, a former worker in the Indian mission.

### ECCLESIASTICAL NEWS

Bishop Gunn of Natchez, Miss., was one of the American prelates who attended the recent celebration in commemoration of the establishment of the Church in Porto Rico. Speaking of Protestant missionary efforts in the Island, Bishop Gunn says:

"The 'Register of Porto Rico' for 1910, shows thirteen different forms of Protestantism at work on the Island. Counting the American male and female missionaries and the native ordained and unordained workers there are no fewer than 330 in the Protestant missionary service. They have organized churches and a total number of church-members of 10,767, with a mission property valued at nearly \$690,000.

"The Protestants of the United States are paying a heavy price for Porto Rican converts. Sometimes one is tempted to ask if the men and money could not be better used at home.

"American missionaries may shake the faith of Porto Rican Catholics, but until they federate or unify the thirteen varieties at work here, the missionaries will labor in vain and those who pay the bills will be disappointed. The Porto Ricans have sense enough to see that the thirteen new forms of religion, which are trying to supplant the old church, cannot all be the true church of Christ."

The special committee appointed last year at the Toledo convention of the Central Verein has sent out a circular letter to the affiliated societies of that organization, in which it is stated, that it is of the highest importance that a good representation of young men and women be sent as delegates to the fifty-eighth national convention of the Verein, which will be held at Buffalo, N. Y., August 3-6. The committee state that they will present at the convention a program that is intended to meet the changed social conditions of the times, and to organize young men and women with the purpose of permanently federating them with the Central Verein.

An account of a successful mission to non-Catholics in Liverpool is given in the *Catholic Times* of that city. The pastor was at first in doubt as to the usefulness of appealing to non-Catholics, but at last he made up his mind to make the essay. He had a leaflet printed giving a full account of the service times and the subjects to be treated, with a "Hearty Welcome to All," printed in large letters on the little "dodger" or advertisement. Six thousand copies of this leaflet were distributed by members of the congregation among their non-Catholic relatives, friends, acquaintances and neighbors. Among the subjects discussed during the eight days of the mission was one on the burden of sin and the need of confession, and one on the question "Is One Religion as Good as Another." As it was felt that the real success of the work depended more upon prayer than anything else, a novena of Holy Communions, of Rosaries and of Litanies preceded the mission, and in this novena a large number of the people and of the school children took part. The attendance far surpassed all expectations. Nearly every evening in a church meant to seat 500, more than 700 were present, not all Protestants, it is true; but as Catholics were requested to stay away unless accompanied by a non-Catholic, and as many Catholics brought two, three and more non-Catholics with them, it is safe to say that more than half of those present were

members of other creeds or no creed. On the closing evening two services were held, the first, a short one for the congregation, and the second for others. A careful tally of those attending the later service showed that while more than a hundred had gone away seeing how hopeless it was to find room, one thousand three hundred and ninety-six were crowded into the little church. In every evening's proceedings the question box played a prominent part. There was no expectation, of course, of a sudden inrush of converts, for the work of grace is often a slow process; but the seed was sown in the fertile ground of good and earnest hearts and many souls were assuredly brought nearer to the Kingdom of God.

His Eminence, Cardinal Gibbons, dedicated the new building of Gonzaga College, Washington, D. C., on May 7. Solemn pontifical Mass was celebrated by the Right Rev. Dennis O'Connell of Richmond. The deacons of honor were the Very Rev. Anthony Maas, Provincial of the Maryland-New York province, and the Rev. Joseph Hanselman, former Provincial and present rector of Woodstock Seminary. The Rev. Timothy J. Brosnahan delivered the sermon, choosing the text: "By wisdom the house shall be built and by prudence it shall be strengthened. By instruction the store rooms shall be filled with all beautiful and precious wealth." The theme which the preacher developed with eloquence was that the erection of such a structure as the new college was an act of faith and a deed of patriotism. In the evening there was a meeting of the alumni of old Gonzaga, followed by a banquet in the college hall at which His Excellency Archbishop Bonzano, Cardinal Gibbons and Bishop O'Connell were guests of honor.

### PULPIT, PRESS AND PLATFORM

#### The Church and Its Critics

In a recent sermon in England, Mgr. Benson remarked: "It is said that the Catholic Church ought to be the friend of peace, and yet as a matter of fact she is always stirring up conflict. . . . Wherever there has been trouble in the world in the last thousand years, if we look back we shall always find," says the modern broad-minded man, "that the Catholic Church is at the bottom of it. Look at the countries on the continent, which are divided and torn. What is the root of the trouble in Portugal, France, and Italy at the present day? It is Catholicism! Look at England at the present day and see how Catholicism is at the bottom of so much trouble and dissension. Why is it that the nation cannot come to a satisfactory settlement about education? It is because Catholics get in the way. Everybody else is willing to make compromises, but the Catholics will not go one step in that direction.

"This is a criticism we have to meet, and we are being told on all sides that although Catholics are comparatively decent and respectable people, yet they cannot truly claim to be the disciples of Jesus Christ to bring about peace in the world, while the spirit of the Catholic Church has always been to stir up dissension and disunion. When we hear that criticism brought against us we are bound to confess that at first sight there seems to be a good deal of truth in it. It is perfectly true that our Divine Lord spoke continually of peace. But Our Lord's nature was not that mild, gentle, humanitarian sort of nature that people seem to think is the only fit thing in the mouth of a Christian. He sometimes used very savage and very hard words indeed.

"Our Lord called those who differed from him on religious questions vipers, hypocrites, and whited sepulchres. He was not the tame, gentle, feeble creature which so many people who call themselves Christians at the present day pretend He was. When the charge is brought against us of stirring up

the people, we can comfort our hearts by remembering that the same charge was brought against Jesus Christ Himself. How are we to reconcile these two things—the fact that Christianity came into the world in order to establish universal peace, and the fact, equally true, that Christianity as a matter of fact has caused as much trouble and disunion as it has caused peace? It is a very strange paradox for us to consider. The explanation is that our Blessed Lord was both divine and human, and that the Catholic Church is also both divine and human. The Catholic Church is in this world, but she is not of this world. She is first of all a human kingdom dwelling in the midst of this world; whereas the others are merely human, the Catholic Church is not merely human, but also divine. Every ordinary kingdom is a natural institution, but the Catholic Church is built upon a supernatural basis, and we stand upon completely different foundations, and until the world accepts the code of laws and the principles which God has revealed there will be conflict between the world and the Church."

#### PERSONAL

The *Field Afar* for April has a most interesting and sympathetic notice of the Abbé Eusebius Vénard, brother of the young martyr, Théophane, who was enrolled among the beatified four years ago. Théophane was martyred in February, 1861. Eusebius survived him fifty-two years, dying on February 24, 1913, at the age of seventy-eight. Eusebius Vénard was, until last year, an active parish priest in the village of Assais, France, and Honorary Canon of the diocese of Poitiers. To him we owe the publication of those precious letters which will ever be an inspiration to our young Catholics, who may chance to read them. With unrelenting care and a brother's love Eusebius devoted many years to the furthering of the cause of the martyr's beatification. His work was well rewarded and his cup of joy filled to the brim when on May 2, 1909, he had the rare privilege of witnessing at St. Peter's in Rome, the solemn ceremony of his brother's beatification. It was the occasion of his *Nunc Dimittis*, the answer to his lifelong prayer.

The Rev. Edward Lecompte, S. J., has been appointed Rector of St. Boniface College, Manitoba, Canada, succeeding the Rev. G. Jean, S. J., who has been named Rector of the new college at Sudbury. Father Lecompte is one of the best known of the Canadian Jesuits. At one time he was Master of Novices at Sault-au-Recollet, near Montreal. In 1903 he was appointed Superior of the Canadian Mission and in 1909, when Canada was erected into a province, Father Lecompte was made first Provincial.

Sir Richard Scott, the distinguished Canadian, whose death we chronicled in a previous issue, was a close friend of Bishop Fallon, of London, Ont., who pays the following tribute to his memory: "He was a parishioner of mine for several years when I was at St. Joseph's Church, Ottawa. While he was known to the people of Canada in his political relations largely, he was particularly esteemed by myself for his religious faithfulness and his charitable work. He was an active worker in the St. Vincent de Paul Society of St. Joseph's Church, and even when he was a cabinet minister, with all the duties of that office, he attended regularly to his personal calls on the poor. I have lost in him a sincere friend and the country a man of upright life."

The University of Manitoba has honored a member of its council by conferring the degree of LL.D. on the Rev. Father Cherrier. Father Cherrier is a native of the province of Quebec and was graduated as a Bachelor of Science at Laval University in 1871. Three years later he was ordained priest by Bishop Fabre in Montreal. Before taking up his work in Western

Canada, Father Cherrier was for three years professor of literature and then professor of the natural sciences at Ste Thérèse College. In 1881 he became president of St. Boniface College, and at the same time director of the Seminary and professor of theology. When the College was transferred to the Jesuits, Father Cherrier in 1884 was appointed pastor of the Immaculate Conception parish, Winnipeg. During all his years in the ministry he continued to take a deep interest in the progress of Catholic education. Appointed a member of the council of the University of Manitoba at its foundation, he has been for thirty years Chairman of the Board of Studies. Father Cherrier has ever been a strong defender of the rights of Canadian Catholics in the matter of education.

#### OBITUARY

Rev. James Walshe, S. J., died at St. Francis Xavier's, Dublin, April 22, aged 72. A native of Carlow and educated in Carlow College, he joined in 1862 the Missouri Province of the Society of Jesus, where he became Rector of Detroit College in succession to the late Bishop Miège. Returning to Ireland, 1883, he labored for nearly 30 years in the Gardiner St. Church, noted as a confessor and preacher and the special friend of the poor. He established there penny dinners on an unlimited scale and made the Sodalities of men and women of which he had charge efficient helpers in his charitable works. He advocated daily Communion long before the decree of Pius X was published, and it was largely through his influence that St. Francis Xavier's for many years led the churches of the world in the number of its Communicants. He was in active service till a few days before his death when pneumonia developed from a cold caught in the performance of his duty.

On March 19, the Feast of St. Joseph, at St. Mary's Convent, Springfield, Wynberg, there passed to her eternal reward Sister Stephana, one of the pioneer Sisters of St. Dominic in South Africa. Sister Stephana pronounced her vows in St. Mary's Convent, Dublin, on January 11, 1860, and in that year she left her native land as one of the little band of six Sisters who were the first members of the Dominican Order at the Cape. Her services in the early time of struggle and difficulty proved invaluable to the little community. She was nurse, baker, gardener by turn and excellent in each capacity. Her life was devoted to the training of the young in the convents of her Order at Cape Town, Wynberg and Woodstock. On January 11, 1913, Sister Stephana celebrated her golden jubilee, the fiftieth anniversary of her religious profession. To St. Joseph, the patron of a happy death, this faithful religious had a special devotion. May we not believe, says the *Catholic Magazine of South Africa*, from which we have taken this sketch, that St. Joseph led the privileged soul ripe for heaven out of this darkness of earth into the light and love of the Kingdom of peace?

Professor Charles H. Jourdan, who for forty years had been a member of the faculty of Mt. St. Mary's College, Emmitsburg, Md., died there, on April 29. Born in France in 1830, he came to the United States in 1865, and was appointed professor of mathematics and chemistry at Mt. St. Mary's. He went to Mexico in 1888, to found a college under the patronage of Governor Evanto Madero, grandfather of the late President Madero,—the latter, with other members of the Madero family, had been among his pupils. He did not remain there long, however, and returned to his old chair at Mt. St. Mary's, which he held up to within two weeks of his death. His many former pupils, clerics and laymen, scattered all over the country, held him in the most affectionate esteem as a scholar and helpful friend.